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# The History of Japan

By

Engelbert Kaempfer

In Three Volumes

Volume I

GLASGOW

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Portrait by Allan Ramsay, 1769. Original by Sir Hans Sloane.

SIR HANS SLOANE

# The History of Japan

Together with a Description of the  
Kingdom of Siam

1690-92

✓ BY

ENGELBERT KAEMPFER, M.D.

Physician to the Dutch Embassy to the Emperor's Court  
and translated by

J. G. SCHEUCHZER, F.R.S.

VOLUME I



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MCMVI



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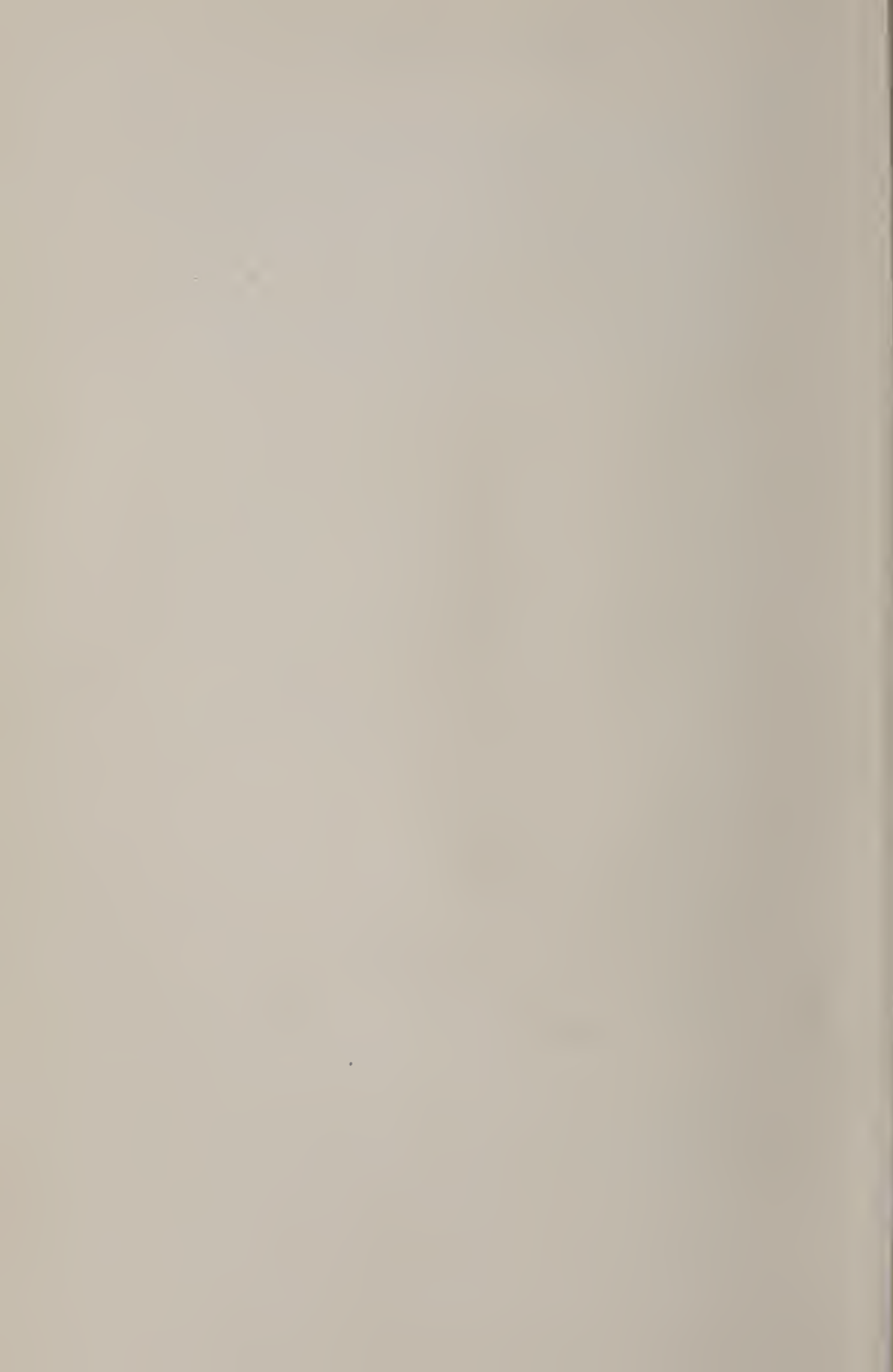
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## PUBLISHERS' NOTE

*'The History of Japan, Giving an Account of the Ancient and Present State and Government of that Empire; Of Its Temples, Palaces, Castles, and other Buildings; Of Its Metals, Minerals, Trees, Plants, Animals, Birds and Fishes; Of The Chronology, and Succession of the Emperors, Ecclesiastical and Secular; Of The Original Descent, Religions, Customs, and Manufactures of the Natives; and of their Trade and Commerce with the Dutch and Chinese: Together with a Description of the Kingdom of Siam, Written in High-Dutch by Engelbertus Kaempfer, M.D., Physician to the Dutch Embassy to the Emperors Court; and translated from his Original Manuscript, never before printed, by J. G. Scheuchzer, F.R.S., and a Member of the College of Physicians, London. With the Life of the Author, and an Introduction. Illustrated with many Copper Plates. London: Printed for the Translator. MDCCXXVII,'* was originally published in two folio volumes. On the back of the Title Page are printed the words 'April 27. 1727. Imprimatur, Hans Sloane, Praes. Soc. Reg.' The account of the acquisition of Dr. Kaempfer's Manuscripts and Collection of Curiosities by Sir Hans Sloane is given by the Translator on page xlviii. While the zoological specimens have perished through faulty methods of preservation, many of Dr. Kaempfer's botanical

## PUBLISHERS' NOTE

specimens may still be seen in the Natural History Museum, South Kensington.

A few copies of the work contained a second Appendix, dated 1828, 'Being Part of an Authentick Journal of a Voyage to Japan, made by the English in the year 1673?' Its chief interest lies in its account of an abortive attempt to revive the English trade with Japan which had ceased since 1623-24. This Appendix has been included in the present reprint.

Since its original publication in 1727 'The History of Japan' has not hitherto been reprinted in full. The maps and illustrations in the original edition were engraved as folio sheets and bound in at the end of each volume: in this edition they have, for greater convenience, been placed in their proper positions through the text; obvious printers' errors of spelling and punctuation have been corrected, but Kaempfer's spelling of Japanese names has been retained.

It should be borne in mind by the reader that the 'Emperor,' to whose Court at Jedo (Tokyo) Dr. Kaempfer journeyed, was the Shogun; the Mikado is referred to throughout the book as the 'Ecclesiastical Hereditary Emperor,' and held his Court at that time at Miaco (Kyoto).

The publishers desire to express their indebtedness to His Excellency Viscount Hayashi, Japanese Ambassador at the Court of St. James, for his kindness in supplying them with information for the correct delineation of the Imperial Crest of Japan, and to Sir Archibald Geikie, F.R.S., for the biographical note on the family of J. G. Scheuchzer, the translator.

GLASGOW, March, 1906.



## Biographical Note on the Scheuchzer Family

By SIR ARCHIBALD GEIKIE

THE family to which the Translator of Kaempfer's work belonged was one of some scientific distinction in Switzerland at a time when natural science had comparatively few cultivators. The spelling of the family name does not appear to have been at that time settled. Thus in a manuscript Latin letter on Alpine Plants sent by the Translator's father to the Royal Society of London the word appears as "Sheutzer" at the beginning and "Scheuthzer" at the end. The form "Scheuchzer" was that ultimately adopted by this writer and also by the son, as is shown on the title-page of Kaempfer's book.<sup>1</sup>

The author of the Latin letter just referred to was a man of note in his day, and he occupies a not inconspicuous niche in the temple of science. His acquirements ranged over nearly the whole circle of the sciences then known. In 1702, at the age of thirty, he was appointed

<sup>1</sup>The Translator's name has also been spelt Scheutzer and this is the form in which it appears in the *Dictionary of National Biography*. But in the Roll of the Royal College of Physicians it is entered as Scheuchzer.

## BIOGRAPHICAL NOTE ON

to be Professor of Mathematics and town-physician in his native place, Zurich. He had studied at Utrecht, and had become known to Leibnitz, at whose suggestion Peter the Great invited him to settle in St. Petersburg. But being too valuable a citizen to be spared from the Swiss republic, he was soon recalled from the north to become Professor of Physics and to receive a canonry in Zurich. Back once more among his native mountains, he not only discharged the duties of his chair but appears to have thrown himself with enthusiasm into the study of the natural history of Switzerland. So diligent were his investigations that they resulted in the publication of the first compendious work on the great subject which he now unfolded to the contemplation of his fellow countrymen and the world at large. The climate, the rivers, the glaciers, the mountains and valleys, the minerals and rocks, the plants and the animals of the region were all included in his comprehensive survey. No part of Nature seems to have been too vast or too minute for his thoughtful investigation. Constantly busy observing, he was no less assiduous in recording his observations. Chief among his numerous published works, the great *Beschreibung der Natur-Historie des Schweizerlandes* stands out as one of the notable landmarks in the progress of modern science.

One of his favourite occupations consisted in the collection, delineation, and description of fossils which, after first adopting the popular belief that they were mere sports of nature, he ultimately championed as monuments that attested the reality and effects of Noah's Flood. In one of his treatises on this subject, entitled *Piscium Querelæ et Vindiciæ*, he shows his quaint

## THE SCHEUCHZER FAMILY

humour by representing a company of fossil fishes which bitterly complain to each other that not only had they been destroyed and buried as a consequence of the just punishment of impious mankind, but that the descendants of the iniquitous human beings who had perished in the Flood now dared to assert that these fossil fishes had never been living organisms, but were mere freaks of nature, perhaps engendered in the rocks by some occult influence of the stars.

The insatiable curiosity and industry of the Zurich Professor cannot be better illustrated than by transcribing the titles of the various subjects discussed in one of his communications to the Royal Society, of which he had been elected a Fellow in 1703. This letter is docqueted in the Society's archives as "*Otia Aestivalia*" or the amusements of the writer's summer leisure, and is dated February 8, 1722-3—"On the Height of Mount St. Gothard—Cataracts of the Eye—An icy Dendrites—A membranous Kidney—Some of the most curious crystals of Switzerland—Anatomy of a male Badger—A lunar Eclipse—A worm found in the Skin of a Weazel—Fly's and Knats at Baden—Little Beetles from Mexico."

It should be added that this worthy man in the midst of all this observational activity found time to take an active part in public questions and that in particular he was largely instrumental in procuring the abolition of capital punishment for witchcraft. He died in 1733 at the comparatively early age of 61, having outlived his son, the Translator of Kaempfer, by four years.

His younger brother, John, another notable member

## BIOGRAPHICAL NOTE ON

of the family, after serving with the Dutch army and acquiring proficiency in mathematical pursuits and in the art of fortification, returned to Zurich and received there the appointment of military engineer to his Canton. On the death of the Professor he was called upon to undertake some of the duties of that active citizen. But he is best remembered as a botanist, for the excellent treatise on the grasses and their allies which he published in 1719.

It will thus be seen that the Translator, John Gaspar Scheuchzer, came of a good stock. He was born in 1702 and took the degree of philosophy at Zurich in 1722, choosing for his dissertation, doubtless at the paternal suggestion, the subject of the Deluge. As his father had established such friendly relations with the Royal Society, it was natural that the son should be sent to England to push his fortune. Sir Hans Sloane, the well known President of the Society, at once took him by the hand and appointed him to be his librarian. Under the same protecting auspices he was elected a Fellow of the Royal Society in the early summer of 1724, and in the spring of 1728 was chosen Foreign Secretary of that learned body, in conjunction with Dr. Dillenius. He appears to have interested himself in medical matters, for he was admitted a licentiate of the College of Physicians of London on 22nd March 1724-5 and was created doctor of medicine at Cambridge in 1728, on the occasion of the visit of George I to the University. His career was abruptly cut short by his death in 1729 in the house of his friend and patron, when he was only twenty-seven years of age. He was buried in the Churchyard of Chelsea.

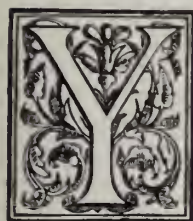
## THE SCHEUCHZER FAMILY

His translation of Kaempfer's work was the chief literary achievement of his brief life. He published two or three papers in the Philosophical Transactions of the Royal Society on the Measurement of the Height of Mountains and on Bills of Mortality. He also wrote an account of the success of inoculating small-pox, which was published in the year of his death. Of unpublished material, he left two volumes of manuscript notes, chiefly relating to his reading, which together with a number of letters from his father, brother, and others, are preserved in the British Museum. He is said to have been a good antiquary and an accomplished medallist and naturalist. Though he passed away before he had much opportunity of distinguishing himself he left enough accomplished to prove him to have been no unworthy member of his family, and to have deserved the sincere regrets with which he was followed to the grave.



## To the King

May it please Your MAJESTY,



OUR MAJESTIES gracious Condescension to approve of my Design of publishing this History of Japan emboldens me, with the most profound Respect and Humility to lay it at Your MAJESTIES Feet.

It gives an account of a mighty and powerful Empire, which owes its Greatness to itself, and the flourishing Condition it is in, to its being debarr'd all Communication with other Nations: It unfolds the Rules and Maxims of a Government, where the mutual checks, jealousies and mistrusts of Persons invested with Power are thought the most effectual Means to oblige them to a faithful discharge of their respective Duties: It shews a long Series of Ecclesiastical Emperors, all descended of one Family, who sway'd the Scepter of Japan for upwards of two thousand Years, and still keep up their Titles, Rank and Grandeur, tho' dispossess'd of the supreme Power by the Secular Monarchs: It describes a valiant and invincible Nation, a polite, industrious and virtuous People, enrich'd by a mutual Commerce among them-

## DEDICATION

selves, and possess'd of a Country, on which Nature hath lavish'd her most valuable Treasures.

These, and many other remarkable particulars, relating to the Religions, Sects, and Natural History of a Country, of which we had hitherto but an imperfect Knowledge, give me some hope, that this Work will not prove unworthy of Your MAJESTIES gracious Protection.

That Your MAJESTIES Reign may be long and prosperous, and that there may never be wanting a Succession of Princes of Your Royal Line to Grace the British Throne, are the hearty and sincere Wishes of

May it please Your MAJESTY,

Your MAJESTIES

Most Obedient,

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And

Most humble Servant

J. G. SCHEUCHZER.



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Francis Woolaston, Esq; F.R.S.

### Z

Mr. Zinck.  
Philip Henry Zolmann, Esq;



## THE AUTHOR'S PREFACE



Germany was as yet engaged in war with the Ottoman Porte and the most Christian King, when the Swedish Embassy, which I had the honour to attend as Secretary, was dismiss'd by the Persian Court. It agreed best with my inclination to undertake a farther journey, and I chose rather to lead the restless and troublesome life of a Traveller, than by coming home to subject myself to a share in that train of calamities my native Country was then involved in. Therefore I took my leave of the Ambassador, and his retinue, (who did me the honour to attend me a mile out of Ispahan) with a firm resolution to spend some years longer in seeing other Eastern Courts, Countries and Nations. I was never used to receive large supplies of money from home: 'Twas by my own industry I had till then supported myself, and the very same means maintain'd me afterwards, as long as I staid abroad, and enabled me to serve the Dutch East-India Company, though in a less honourable employment. This off-spring of Japhet enjoys, more than any other European nation, the blessing of Noah, to live in the tents of Shem, and to have Canaan for their servant. God hath so blessed their valour and conduct, that they have enlarged their trade, conquests and possessions throughout Asia, to the very extremities of the East, and there hath never been wanting among them a succession of prudent and able men, who have promoted their interest and welfare to the utmost of their

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capacity. But to come to the point. It was by the gracious leave, and under the protection of this honourable Company, that I have often obtain'd my end in the Indies, and have had the satisfaction at last to see the remote Empire of Japan, and the Court of its powerful Monarch. 'Tis the present state of this Court and Empire, which I herewith offer to the publick, before my other works, which I have lately promised in the Preface to my *Amœnitates Exoticæ*. I can assure the Reader, that both my description and representations of things, though perhaps less elegant and perfect, are yet strictly agreeable to truth, and without embellishments, such as they occurred to me. I must own, that as to the more private affairs of the Empire, I could not procure full and ample informations enough: It is known, how difficult a matter it is for a foreigner to do it in any Country, and I found by experience, that it is much more so in Japan. Ever since the Roman Catholick Religion hath been extirpated, the Dutch and Chinese Merchants in a manner imprison'd, and the whole Empire shut up to all Commerce and communication with foreign nations, the natives must be extreamly cautious and reserved in their behaviour with regard to those foreigners, who are permitted to trade and are tolerated among them. Those in particular who are more immediately concerned with our affairs, are all obliged, by a solemn oath, not to discourse with us, nor to discover any thing to us, of the condition of their Country, the Religions therein established, the private transactions at Court and in the Empire, and other things, and they are so far necessitated to be upon their guard, as by the same oath they are tied down to watch and to betray one another. For a farther confirmation, this oath is renew'd to them every year. In so low a condition is at present the credit of foreigners in Japan: The Dutch, who are suffer'd to trade there, have found it by long experience, and are of opinion, that it is impossible for them to procure any information concerning the present condition of the Empire, forasmuch as they have neither



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proper opportunities, nor liberty enough for it, as M. Cleyer, who was himself Director of our trade there, and our Ambassador to the Emperor's Court, complains in a letter to the learned Scheffer. The difficulties, I own, are great and considerable, but not altogether insuperable. They may be overcome by proper management, even notwithstanding all the precautions the Japanese government hath taken to the contrary. The Japanese, a prudent and valiant nation, are not so easily to be bound by an oath taken to such Gods, or Spirits, as are not worship'd by many, and unknown to most: If they do comply with it, 'tis more for fear of the punishment, which would inevitably attend them, if betray'd. Besides, their pride and warlike humour being set aside, they are as civil, as polite and curious a nation as any in the world, naturally inclined to commerce and familiarity with foreigners, and desirous, to excess, to be informed of their histories, arts and sciences. But as we are only merchants, whom they place in the lowest class of mankind, and as the narrow inspection, we are kept under, must naturally lead them to some jealousy and mistrust, so there is no other way to gain their friendship, and to win them over to our interest, but a willingness to comply with their desire, a liberality to please their avaricious inclinations, and a submissive conduct to flatter their vanity. 'Twas by these means I work'd myself into such a friendship and familiarity with our interpreters, and the officers of our island, who daily come over to us, as I believe none before me could boast of, ever since we have been put under such narrow regulations. Liberally assisting them, as I did, with my advice and medicines, with what information I was able to give them in Astronomy and Mathematicks, and with a cordial and plentiful supply of European liquors, I could also, in my turn, freely put to them what questions I pleased, about the affairs of their Country, whether relating to the government in Civil or Ecclesiastical affairs, to the customs of the natives, to the natural and political history, and there was none

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that ever refused to give me all the information he could, even when we were alone, in such things, which they are otherwise strictly charged to keep secret. These private informations I procured from those who came to visit me, were of great use to me in collecting materials for my intended history of this Country, but yet they fell far short of being altogether satisfactory, and I should not perhaps have been able to compass that design, if I had not, by good luck, met with other opportunities, and in particular the assistance of a discreet young man, by whose means I was richly supplied with whatever notice I wanted, concerning the affairs of Japan. He was about twenty-four years of age, well vers'd in the Chinese and Japanese languages, and very desirous of improving himself. Upon my arrival, he was appointed to wait on me, as my servant, and at the same time to be by me instructed in Physick and Surgery. The Ottona, who is the chief officer of our island, having been by him, though under my inspection, taken care of in a distemper of his, suffer'd him to continue in my service during the whole time of my abode in the Country, which was two years, and to attend me in our two journeys to Court, consequently four times almost from one end of the Empire to the other, a favour which is seldom granted to young men of his age, but was never done for so long a time. As I could not well have obtain'd my end without giving him a competent knowledge of the Dutch language, I instructed him therein with so much success, that in a year's time he could write and read it better than any of our interpreters: I also gave him all the information I could in Anatomy and Physick, and farther allow'd him a handsome yearly salary, to the best of my abilities. In return, I employ'd him to procure me as ample accounts, as possible, of the then state and condition of the Country, its Government, the Imperial Court, the Religions established in the Empire, the History of former ages, and remarkable daily Occurrences. There was not a Book I desired to see, on these and other subjects, which he did

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not bring to me, and explain to me, out of it, whatever I wanted to know. And because he was obliged, in several things, to enquire, to borrow, or to buy of other people, I never dismiss'd him without providing him with money for such purposes, besides his yearly allowance. So expensive, so difficult a thing is it to foreigners, ever since the shutting up of the Japanese Empire, to procure any information about it: What I have been able to do, I freely communicate to the Publick in this present History.



## THE LIFE OF THE AUTHOR

By the Translator



ENGELBERT KÆMPFER was born on the 16th of September 1651, at Lemgow, a small town in the Circle of Westphalia, belonging to the Count de Lippe. His Father John Kæmpfer was Minister of the Church of S. Nicholas in that town, and his Mother Christiana Dreppers, a Daughter of Joachim Drepper, formerly Minister of the same Church. He had, so far as his Father's circumstances would permit, a very liberal education, and becoming the profession he was design'd for, which was that of Physick. He begun his studies at the school of Hameln, in the Dutchy of Brunswick, and was sent from thence to Lunebourgh, Hambourgh and Lubeck, at all which places he distinguished himself by an industrious application and ready progress in the learned languages, History, Geography, and Musick both vocal and instrumental. He made some stay at Dantzick, where he gave the first publick specimen of his proficiency, by a Dissertation De Majestatis Divisione, defended in 1673, and then went to Thorn. He staid three years at the University of Cracow in Poland, studying Philosophy and foreign languages, and having took his degree of Doctor in Philosophy at that place, he repair'd to Königsberg in Prussia, where he spent four years in close application to the study of Physick and Natural History,

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his Father's design, and his own genius and inclinations, happily concurring to bend his thoughts that way. 'Twas here he laid the foundation of those many excellent and useful discoveries and observations, which he had afterwards frequent opportunities to make in the long course of his travels.

He went from Prussia into Sweden, where his learning and discreet behaviour quickly brought him into great reputation, both at the University of Upsal, and at the Court of Charles XI. a munificent Patron of men of learning, insomuch that very advantageous offers were made him towards an establishment in that Kingdom, which he thought fit to decline, desirous as he always was of seeing foreign Countries, and chose to prefer the place of Secretary of the Embassy, which the Court of Sweden was then sending to the King of Persia. The main design of this Embassy was to settle a Commerce between the Kingdoms of Sweden and Persia, though at the instances of the Emperor Leopold, the Ambassador, Luis Fabritius, had orders, by a separate article, to engage, if possible, the King of Persia to a rupture with the Ottoman Porte. As the first and chief, the settling of a Commerce, could not well be effected, unless their Czarian Majesties (Iwan and Peter, who then jointly governed the Russian Empire) would consent to give passage to the European as well as Persian Commodities, through their dominions, upon reasonable terms, the Ambassador was order'd first of all to repair to the Court of Moscow, and there to make an agreement concerning that matter. It is foreign to my present purpose, to enter either into the design or success of M. Fabritius his negotiations, any farther than it will lead me to follow Dr. Kæmpfer through Muscovy into Persia.

He set out from Stockholm, with the presents for the King of Persia, on the 20th of March 1683, O. S. and went through Aaland, Finland, and Ingermanland to Narva, where he met the Ambassador with a retinue of thirty persons. A mistake in the Ambassadors Credentials,



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where the name of the King of Persia was through inadvertency put before that of their Czarian Majesties, and the unwillingness of the Waywode of Novogorod, to furnish the necessary expences to conduct and defray him, with his retinue, pursuant to the tenour of the Treaties subsisting between the two Crowns, detain'd them upon the borders of Russia a considerable time: But these difficulties having been at last amicably adjusted, M. Fabritius pursued his journey through Novogorod to Moscow, where he made his publick entry on the 7th of July, and was admitted to an audience of their Czarian Majesties on the 11th.

M. Fabritius having finish'd his Negotiations at the Russian Court in something less than two months, set out from Moscow on his way to Persia, falling down the Rivers Mosco, Occa and Wolga, to Casan and Astracan, two considerable towns, and the Capitals of two powerful Kingdoms, which were conquer'd and annex'd to the Russian Empire by that heroick Prince Iwan Basilowitz. After a dangerous passage over the Caspian Sea, where they were like to have been lost, through the violence of an unexpected storm, and the unskillfulness of their Pilots, (the ship having two Rudders, and consequently two Pilots, who did not understand each other's language) they got safe to the Coasts of Persia, and landed at Nisabad, where they staid for some time, living under tents after the manner of the natives. Two other Ambassadors to the Persian Court, one from the King of Poland, and another from their Czarian Majesties, having landed at Nisabad much about the same time, they proceeded jointly to Siamachi, the Capital of the Province of Schirwan, in the Media of the Ancients, or, as it is now call'd, Georgia, where they arrived about the middle of December, and staid till the Governor of that Town and Province had sent notice of their arrival to the Persian Court, and received orders from thence after what manner they were to be treated, and which way to be sent to Court. Dr. Kämpfer, in the mean

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time, did not sit idle, but went all about the neighbourhood of Siamachi, herborizing and observing what was remarkable in nature and art, so far as otherwise his affairs, and a successful and not unprofitable practice of Physick, which the reputation of his being an European Physician quickly brought him into in that populous place, would permit. We should be still wanting that curious and accurate account, which he hath given us in his *Amœnitates Exoticæ*, of the origin and fountains of the Naphta in the Peninsula Okesra, if he had not been at the pains to go and view them upon the spot. Few are sensible what a pleasure a Natural Historian receives, when some new and singular Phænomenon in nature offers in places unfrequented. Dr. Kæmpfer had the satisfaction of finding in that Median Peninsula even more than he look'd for, and instead of one he went to see, to meet, as he saith, with no less than seven wonders: The town of Baku on the Caspian Sea, the remaining monuments of Antiquity in the neighbourhood thereof, the fountains of Naphta, the burning field, boiling lake, a mountain which threw out a fine potters-earth, and some other singularities, truly many for so small a compass of ground, made him abundant amends for the trouble, and even the hazard of his excursion thither.

Upon the return of the expresses sent to the Court of Persia, M. Fabritius set out on his journey thither about the middle of January 1684, as did also the Polish and Russian Ambassadors with their retinues: but being order'd to travel different ways, the Swedish Embassy reach'd Ispahan, the Capital of Persia, some time before the others.

Schah Solyman, King of Persia, a Prince of a tender and sickly constitution, was then, by the advice of his Astrologers, under a sort of a voluntary confinement to his Palace. Apprehensive of the fatal consequences of a malignant constellation, they would not permit him to go abroad, and to appear in publick, till the 30th of July, on which day he treated his whole Court with the



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utmost splendor and magnificence. There were at that time several foreign Ambassadors at Ispahan, from the Kings of Sweden, Poland and Siam, the Czars of Muscovy, several Arabian and Tartarian Princes, and some also with Letters Credentials from the Pope, the Emperor of Germany, and the King of France, who were severally admitted to audience on the same day, it being the custom of the Persian Kings not to let the Ambassadors of foreign Powers appear in their Royal Presence, but on some such solemn occasion as this was, in a full assembly of their numerous Court, and in the most pompous manner possible. M. Fabritius had the honour of being introduced to his audience before the rest, and indeed during the whole time of his abode at Ispahan, which was near two years, he had very particular and distinguishing honours shewn him, whereby it appear'd, that neither his person, nor business, had been disagreeable to the Persian Court. Dr. Kämpfer, whose curious and inquisitive disposition suffer'd nothing to escape unobserved, made all possible advantages of so long a stay in the Capital of the Persian Empire. His main and favourite enquiries indeed, here and every where in his travels, tended chiefly to the improvement of Physick and Natural History in their several branches, and he hath abundantly shewn, by his *Amœnitates Exoticæ*, that his endeavours that way have not been unsuccessful. But he did not absolutely confine himself to this subject, though large and extensive enough: The Political History of a Country, the succession and remarkable actions of its Princes, the state of their Court and Government, their personal qualities, vices or virtues, the customs, manners, inclinations of the natives, their way of life, trade, commerce, the remains of antiquity, the modern buildings, whether sacred or civil, the flourishing or low condition of arts and sciences, and many other things of the like kind, equally exercised his industry and attention. As to the Persian affairs in particular, he was not a little assisted in his researches by the Rev. F. du Mans, Prior of the Convent of

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Capuchins at Ispahan, who had served the Court of Persia, in quality of Interpreter, for thirty years and upwards, and had acquired, beyond any European before him, a thorough knowledge of the Persian language, government and customs, and a deeper insight into the state of that Court and Kingdom. And certainly, Dr. Kæmpfer's account of Persia, (as deliver'd in his *Amœnitates*) for accuracy and preciseness may vye with the most considerable before or since.

M. Fabritius having brought his negotiations at the Persian Court to a conclusion, towards the latter end of 1685, and preparing to return into Europe, Dr. Kæmpfer, for the reasons alledged in his Preface to this History of Japan, did not think fit to go back with him. He was indeed offer'd the place of chief Physician to a Georgian Prince, with considerable appointments, but his inclination to travelling being not yet abated led him farther into the East, and the advice of Father du Mans, with whom he had contracted a particular amity, during his stay at Ispahan, with the recommendations he obtain'd of M. Fabritius, prevail'd upon him to enter into the service of the Dutch East-India Company, in quality of chief Surgeon to the Fleet, which was then cruising in the Persian Gulph, a place, as he expresses himself in one of his letters, less honourable indeed, but more adapted to the design of his travels.

He left Ispahan, on his journey to Gamron, or Benderabassi, a celebrated trading town on the Persian Gulph, in November 1685, and was honourably attended a mile out of town by the Ambassador's retinue. He made some stay at Sijras, both to make the necessary enquiries concerning the celebrated Persian wines, which owe their name to that town, and to visit the boasted remains of the ancient Persepolis, and the Royal Palace of Darius, that noble structure, which fell a sacrifice to wine and wantonness, and whose scattered ruins are a still subsisting undeniable monument of its former splendor and greatness.

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The unhealthiness of Gamron, for the sultry heat of the air, and the want of water, is such, that few Europeans can live there any considerable time, without great prejudice to their health; and even the natives are obliged, in the hot season, to retire up into the mountains. Dr. Kämpfer felt the effect of it soon after his arrival, falling into a malignant fever, of which he lay delirious for some days; however it pleased Providence to spare him: His fever abating, flung him into a dropsy, and that into a quartan ague, and 'twas by these dangerous and unusual steps he recovered his health, but not his former strength and vigour. As soon as he found himself in a condition to remove, he retired into the Country, for the change of air and the recovery of his strength, as well as in quest of new discoveries and observations, chiefly on those things which for the unhealthiness of the Climate, and other difficulties, had not been before thoroughly and so accurately enquired into.

To these his Summer expeditions, and retirement from Gamron, are owing: His account of the mountain Benna in the Province Laar, on the Gulph of Persia, of its plants and animals, of the precious Bezoar, and the animal in whose stomach it is found, of the singular hot baths, a native balsam, and other curiosities observed on that mountain, and in the neighbourhood thereof: His description of the Native Mummy, that most precious balsam, which sweats out of a rock, in the Province Daar, and is gathered once a year with great pomp and ceremony, for the sole use of the Persian King: His observations on the *Asa Fœtida*, of the Plant yielding that substance, which grows only in Persia, and on the manner of gathering and preparing it: His observations of the *Vena Medinensis* of Arabian writers, or *Dracunculus*, as he calls it, a singular worm bred between the interstices of the muscles, in several parts of the human body: His account of the *Sanguis Draconis*, I mean the true Eastern one, which he ascertains to be obtain'd from the fruit of a Coniferous Palm: His curious and accurate

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History of the Palma Dactylifera, growing in Persia, its differing species, male and female, its culture, growth, preparation and uses, far beyond whatever was known of this singular Tree : With many other observations, equally curious and useful, which may perhaps one time or other be communicated to the publick.

He did not leave Gamron till the latter end of June 1688. The Fleet, on board which he went, having orders to touch at most Dutch settlements in Arabia the Happy, the Great Mogul's Country, upon the Coasts of Malabar, in the island Ceylon, in the Gulph of Bengale, and the island of Sumatra, he had an opportunity of seeing all these several Countries, every where with the same spirit of industry, and the same thirst of knowledge. Had his stay there been greater, his observations also would have been more numerous.

He arrived at Batavia in September 1689, and staid there some months. This wealthy and populous town, the chief seat of the Dutch power in the Indies, was then already so well known, and had been so particularly described by preceding writers, that Dr. Kempfer thought it altogether needless to make any enquiries concerning its rise and flourishing condition, its commodious and agreeable situation, its trade and riches, its power and government, and the like, any farther than it was requisite to satisfy his own curiosity. For this reason he turned his thoughts chiefly to the Natural History of that Country, a far nobler subject, and more suitable to his taste and capacity. The rich and curious garden of Cornelius van Outhoorn, who was then Director General of the Dutch East India Company, the garden of M. Moller, and the Island Eidam, which lies but a few leagues off Batavia, offer'd to his observation great numbers of rare and singular plants, native and foreign, many of them not known before, the description and figures whereof he intended to publish, together with many others observ'd by him in the course of his Travels, particularly in Persia, in the Island Ceylon, the Kingdom



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of Siam, and the Empire of Japan, all which are now in the hands of Sir Hans Sloane. He had most certainly many qualifications necessary to make a good Botanist, a competent knowledge of that science, so far as it was improved in his time, a body enured to hardships, a great stock of industry and application, and which in my opinion is no less material, an excellent hand at drawing. With all these advantages he did not barely confine himself to the curious part of this science, an accurate description of the Plants and their parts, which though never so necessary, is yet thought too dry a subject by most readers. He endeavour'd to make his observations useful to mankind, and took a great deal of pains to enquire into the manifold uses of the Plants he describes, whether relating to Physick, Agriculture, Manufactures, and the like, as also into the way of cultivating and preparing them to make them serve for these several purposes. How happily he succeeded therein, the description of the Tea and Paper-Tree, which I have inserted into the Appendix to this History, to instance in no more, will sufficiently evince.

He set out from Batavia, on his voyage to Japan, in May 1690, in quality of Physician to the Embassy, which the Dutch East-India Company sends, once a year, to the Japanese Emperor's Court: And in order to make all possible advantages of this voyage, he obtain'd leave to go on board that Ship, which was order'd to touch at Siam, that thereby he might have an opportunity of seeing also that Kingdom. The observations he made in the course of this voyage, in the Kingdom of Siam, and afterwards during two years abode in the Empire of Japan, being the subject of this present work, it is needless here to enlarge on the same. Japan was not only the last Eastern Country he intended to visit, but also that which he had been long desirous to see, and always looked upon as a deserving subject for a laborious enquiry. The scarce superable difficulties, enough to deter even the most industrious, spurr'd him on to more painful searches, and he willingly sacrificed his time, art and money, to procure,

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for himself and others, a thorough information of a Country, of which, till then, no satisfactory account had been given: With what success he hath done it, is left to the publick to determine.

He quitted Japan, in order to his return into Europe, in November 1692, and Batavia in February 1693. He staid near a month at the Cape of Good Hope, and arrived at Amsterdam in the month of October following. In April 1694, he took his degree of Doctor in Physick at the University of Leyden, and on this occasion, as it is customary in foreign Universities, for Gentlemen aspiring to the like promotions, to give a publick proof of their ability, by what they call Inaugural Theses, he communicated to the learned world ten very singular and curious observations, he had made in foreign Countries, on the celebrated *Agnus Scythica*, or *Borometz*, a pretended Plant-Animal, which he shews to be a mere figment, occasioned, perhaps, by some affinity of the name *Borometz*, with *Borannetz* in the Russian, and *Borannek* in the Polish Language, whereby is denoted a particular kind of sheep about the Caspian Sea, in the Bulgarian Tartary and Chorasnia: On the bitter taste of the waters in the Caspian Sea: On the true Persian Native Mummy, called *Muminahi*: On the *Torpedo*, a singular fish, which benumbs the fingers of those who touch it: On the *Sanguis Draconis* made out of the fruit of a Coniferous Palm: On the *Dracunculus*, or *Vena Medeni* of Arabian writers: On the *Andrum*, a sort of *Hydrocele*, or watry rupture, and the *Perical*, an Ulcer in the Legs, two endemial distempers, among the Malabarians: On the Japanese way of curing the Colick by the *Acupunctura*, and on the *Moxa*, a Caustick in frequent use among the Chinese and Japanese.

Upon his return to his native Country, he intended forthwith to digest his Papers and written Memoirs into proper order, and to communicate to the publick what he had observed in his travels, and certainly, it would have been then the best time for it, when every thing

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was as yet fresh in his mind: But his reputation and experience, and the honour which the Count de Lippe, his Sovereign Prince, did him, by appointing him Physician to himself and his family, quickly involved him into so extensive a practice, as with a multiplicity of other business, prevented his pursuing this laudable design with that vigour he himself desired, and its own nature and importance deserved. For these reasons it was chiefly, that the *Amœnitates Exoticæ* did not appear in print till the year 1712. That work, which was only intended as a Specimen and Prodomus of others, met (as indeed for the number and singularity of new and curious observations it well deserved) with a general applause, and begot, in all lovers of learning, an earnest solicitation for his other works promised in the Preface, to wit, his History of Japan, which is hereby offer'd to the publick, his *Herbarium Ultra-Gangeticum*, or the description and figures of the Plants observed by him in several Eastern Countries beyond the Ganges, and lastly, a compleat account of all his Travels.

He was married in 1700, to Maria Sophia Wilstach, only daughter of Wolfrath Wilstach, an eminent Merchant at Stolzenau, and had by her issue one son and two daughters, who all died in their infancy.

The long course of his Travels, the fatigues of his profession, and some private misfortunes in his family, had very much impair'd his constitution, and in the latter part of his life he was often troubled with the Colick, of which he had two very severe attacks, one in November 1715, and another at the beginning of 1716. This last fit laid him up for three weeks, however he recover'd it so far, that he was able to attend the Count de Lippe and his Family, as their Physician, at Pyrmont, and return'd, in July, to his Country Seat at Steinhof near Lemgow in pretty good health. On the 5th of September following he was suddenly seized with fainting fits, and a vomiting of blood, which continued upon him all night, reduced him very low. From that time he continued

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in a lingring condition, though not altogether without hopes of recovery, having gather'd strength so far, as to be able to walk about his room: But on the 24th of October, having been ever since this last attack troubled with a nausea and loss of appetite, his vomiting of blood return'd upon him with great violence, and a fever, which lasted till the second of November, on which day he died, at five in the evening, 65 years and six weeks old. He was buried in the Cathedral Church of S. Nicolas at Lemgow.

Thus far my account of the Author's Life and remarkable Travels, which I have traced chiefly from his own manuscript memoirs, journals, letters to his friends, and the like, though I am indebted for some circumstances to a sermon, which was pronounced on his funeral by Bertholdus Haccius, a Minister at Lemgow, and printed at that place.



## AN INTRODUCTION

By the Translator



T would be needless to say anything by way of Apology for the publication of the following History of Japan. There is something, in all Books of Travels, both useful and entertaining to men of all ranks and professions. And as to this History in particular, if the Author had not already, by a former performance of his, (entituled *Amœnitates Exoticæ*, and publish'd at Lemgow in 1712) convinced the world of his learning, judgment, and integrity, its own curiosity and intrinsick worth, the remoteness of the Country, which is therein so particularly described, and which hath been hitherto but little known, together with the many vexatious difficulties, the Author had to struggle with in the pursuit of his enquiries, as hath been hinted by him in his Preface, and will appear throughout the whole work, would sufficiently recommend it to a favourable reception. The High German Original lay, in a manner, ready for the Press, when the *Amœnitates* were printed, and it was promised in the Preface, that it would be speedily publish'd, but his necessary attendance on the practise of Physick, particularly in the Count de Lippe's Family, to whom he was Physician in ordinary, with a multiplicity of other business, the want of good engravers, and probably of encouragement too, delay'd its appearing, till at least his sickness and death put an

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entire stop to this and some other intended works of his, the fruit of many years indefatigable pains and industry. Sir Hans Sloane hearing of Dr. Kämpfer's death, and having otherwise found by his Inaugural Theses, and his *Amœnitates Exoticæ*, that he must have collected and brought with him into Europe many natural and artificial curiosities, desired Dr. Steigerthal, his Majesty's chief Physician, in one of his journies to Hanover, to enquire what was become of them. This Gentleman was so obliging, as to go to Lemgow himself, and being told that they were to be disposed of, he immediately informed Sir Hans of, who thereupon purchased them for a considerable sum of money, together with all his drawings and manuscript memoirs: And it is owing to his care and generous assistance, that this History of Japan, the original High German manuscript of which was bought at the same time, is now first published in English. It was upon his intimation, which deservedly hath with me the weight of a command, that I undertook to translate it, a Gentleman of better abilities, who intended to do it, having been called abroad, and employ'd in affairs of a different nature. And I went about it with more chearfulness, as out of his known communicative disposition, and unwearied endeavours to promote all useful, and in particular natural knowledge, he was pleased not only to grant me the use of his Library, which I may venture to call the completest in its kind in Europe, but likewise to give me leave to copy out of his invaluable treasures of curiosities in nature and art, what would serve to illustrate and embellish it, for which, and the many other marks of the favour and friendship he hath honoured me with, ever since my arrival in this Country, I take this opportunity gratefully to return my sincerest acknowledgments. My design, in this Introduction, is, in a short survey of this present work, to point out some of its peculiar excellencies, and to illustrate the whole with a few additional remarks, tending to clear up some doubtful points from the latest discoveries, and to explain others,

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which have been hitherto but slightly, if at all, touched upon. As the translation and publication of this History led me into farther searches concerning the Empire of Japan, and put me upon enquiring what other authors have wrote on this subject, I thought that it would not be unacceptable, nor altogether useless, to publish a list of them, with some observations, I made upon perusal, on the character, translations and several editions of the most considerable: I have had the satisfaction to find, upon the strictest search, that there was nothing of moment wanting in the Library of Sir Hans Sloane: And it will appear by the completeness of this catalogue, what an immense charge and trouble the worthy Possessor must have been at, to bring together, from all parts of the world, so extensive a collection of Books of Physick, Natural History and Travels, and of what an advantage it would be to the learned world, to see some account of them in print, of which he was pleased to give us some hopes in the Introduction to the second volume of his Natural History of Jamaica.

This History of Japan was by the Author divided into five Books. At the beginning of the first Book is an account of his voyage from Batavia to Siam, and from thence to Japan, together with a short description of the Kingdom of Siam. One would imagine, after the many and prolix accounts of the Kingdom of Siam, published (on occasion of that memorable Embassy, which was sent from thence into France in 1684, and was return'd by two others from France to Siam) by de L'Isle, F. Tachard, the Abbot de Choisy, Nicolas Gervaise, and the two Ambassadors sent thither by the King of France, the Marquess de Chaumont, and Monsieur de la Loubere, not to mention many preceding writers, that there should have been little or nothing left to be taken notice of by other Travellers: But the observations of Dr. Kämpfer shew, that the subject was far from being exhausted. His narrative of the late revolution in Siam, and the fall and execution of the famous Constantin Falcon, for some

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time Prime Minister to the King, hath several circumstances entirely new, and others very much differing from the accounts given by the French writers, particularly F. D'Orleans (who wrote the life of M. Constance) and it may deserve some credit, as the French, by being expelled the Country, were incapacitated to give a good account of what happen'd, and as he himself arrived there not long after this remarkable event, when as yet it was fresh in every body's memory. He hath made many pertinent remarks on the Religion, Customs, Chronology of the Siamites, and hath observed, in less than a month's stay, several things even in and about the Capital, which escaped the attention of other Travellers before him. The Pyramid Pukathon, and the Courts of Berklam's Temples, which he hath so accurately described and figured, are instances of this.

The History of Japan begins with a Geographical Description of that Empire, deliver'd in two Chapters, and taken out of their own authors, so far as it relates to the number of Provinces, or Counties, the particular districts they are divided into, and the Revenues of each Province. It hath been very much doubted by some of the latest Geographers, whether or no the Empire of Japan is contiguous to the neighbouring Country of Jesso, as the Japanese call it, and consequently, whether it is to be reckon'd among the Islands or Peninsula's. Monsieur de l'Isle, a Member of the Royal Academy of Sciences at Paris, and Geographer to the King of France, seem'd rather inclined to think that it is contiguous to Jesso, and hath given the reasons of his conjectures in a Letter, which was publish'd in the third volume of the *Recueil des Voyages au Nord*, (p. 32.) It will not be amiss, on this occasion, to offer some observations, which will serve to clear up this doubt, and to shew that it actually is an Island. And in the first place it must be observed, that Monsieur de l'Isle lays the greatest stress of his Conjectures on the uncertainty, which the Japanese themselves are in, about the antiquity of their Empire

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with a neighbouring continent, and some passages taken out of a Letter of F. Luis de Froes, and the memorable Embassies of the Dutch to the Emperors of Japan, wherein it is positively asserted, that they are contiguous. He doth not disown, but that all the Maps of the Japanese Empire, made since its discovery in 1542, particularly those of Texeira, Cosmographer to the King of Portugal, and of Dudley, Duke of Northumberland, Author of the *Arcano del Mare*, with some others sent from China and Japan, concurring to make an Island of it, are of no small weight to make one think that it is one, the rather, as this opinion is farther supported by most accounts from those parts. As to what he quotes out of Tavernier, of a ship, which, he affirms, in the third volume of his *Travels*, to have sailed all round Japan, that indeed might be easily given up, though never so positively asserted. That Author, himself scarce able to read or write, and obliged to borrow the Pen of another man to write the account of his *Travels*, was too superficial in his description even of those Countries, where he hath been, and too apt, not only to take things upon trust at first hand, but afterwards also to confide too much to his memory, to be any ways depended on: And in his account of that ship, (whereby it is plain, he meant the *Breskens* and *Castrecoom* fitted out by the Dutch East India Company, and purposely sent upon discovery of the Country of *Jesso* in 1643) he hath made, whether misinform'd himself, or willing to misinform others, too many unaccountable blunders, to deserve the least credit. But without having recourse, to what might be gather'd for or against the opinion of M. de l'Isle, either from the Maps or Writings of preceding authors, though I believe he hath even there by much the minority on his side, this matter is put out of all doubt, by the Maps of the Empire of Japan made by the natives, and by the latest discoveries of the Russians. The Japanese, in all their maps, represent their Empire as consisting of very many Islands, great and small, the largest whereof, which is by them called



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Nipon, is entirely separate from a neighbouring Northern Country, which they call Jesogasima, or the Island Jeso, and which is in all probability, the very same, which F. Hieronymus ab Angelis went into from Japan, and which in his second account he affirms to be an Island, contrary to what he had advanced in the first. Some maps place between Japan and Jesogasima another small Island called Matsumai. Several of these maps, which were brought out of the Country by Dr. Kämpfer himself, and which I have follow'd in the map annexed to this History, at least, where I was wanting in better memoirs, are now in the hands of Sir Hans Sloane, and another was several years ago engraved by the learned Mr. Reland out of the collection of M. Benjamin Dutry. I must own, that these maps, for accuracy and preciseness, fall far short of our European ones, the Eastern Geographers being not skilled enough in Mathematicks and Astronomy for that: But it cannot be supposed, with regard to the Japanese in particular, that being so fully apprized, as they are, of the largeness, extent and division of Osio, the most Northern Province of their Empire, and one of the most populous, they should be ignorant, whether or how far it is wash'd by the Sea, and where it borders upon other Countries or Provinces. That there is a streight, which separates the most Northern Coasts of Japan from a neighbouring Continent, is farther confirm'd by the latest discoveries of the Russians. It is but of late years, that the Russian Court hath been apprized of the largeness of Siberia, and the Great Tartary, and their vast extent Eastwards. For a long while their knowledge was in a manner bound by the River Oby, which discharges itself into the streights of Weigats, and on which stands Tobolskoi, the Capital of Siberia, and the usual place of banishment for State-Criminals. When Dr. Kämpfer was at Moscow, they had then already received some better memoirs, but they were as yet kept very secret. 'Twas from these, and later informations, that M. de Witsen made, some time after, his large map of Russia

Insignia gentilitia  
Principum Imperij et  
Nobilium Japoniorum

# HISTORIA IMPERII JAPONICI

*Germanicè scripta ab*

**ENGELBERTO KAEMPFERO**

*Lemgovienſi. M. D. & Exc. Comit.ſ  
Tippiaci quondam. Archiatro.*

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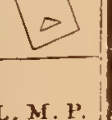
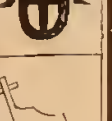
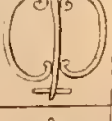
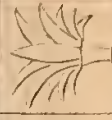
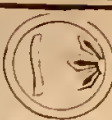
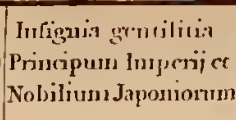
**JOHANNES CASPARUS SCHEUCHZER**

*Figurinus & Collegio. Medicor Londinenſi  
et Societatis Regiæ ibidem Socius.*

**LONDINI**

*Impenſis Editoris*

**MDCCXXVII.**



P. M.  
AUTORIS.

L. M. P.  
EDITOR.





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and the Great Tartary, which goes a good way beyond the Rivers Jenisea and Lena, and which was afterwards corrected in several places, and abridged, by Mr. Isbrand Ides, in his Voyage to China. But by the latest discoveries, particularly that of the Country of Kamchatka, which was made but a few years ago, it appears, that the Russian Empire, in largeness and extent, far surpasseth any as yet known, not even the dominions of the Emperor of China excepted, though that Monarch is possess'd of a considerable part of the Great Tartary, and that it borders upon the Kingdoms of Sweden and Poland, the Turkish Empire, the Kingdom of Persia, the Turkestaan and Bulgarian Tartaries, and the Dominions of the Emperor of China, nay that further Eastward it reaches down almost as far as the Islands of Japan. But it is not my design here to enter into a description of the Russian Empire, and I shall confine myself to the Country of Kamschatka, as the Russians call it, a draught of which I have added to my Map of Japan (v. Vol. III. Fig. 162) as I found it represented in a large Map of the Russian Empire, made according to the latest informations, the Russian Court had from those parts, and publish'd in Holland but a few months since. This Country seems to be the very same with that, which the Japanese call Oku-Jeso, or Upper-Jeso, and of which they know little more, but that there is such a Country. According to the best accounts, the Russians are as yet able to give, it is a Peninsula, seated between 150 and 170 Degrees of Longitude, and 41 and 60 of Latitude, Northward of Japan. Northward it is contiguous to Siberia, running up almost as far as Cape Suetoinos, which is the furthestmost Cape of Siberia to the North-East, but to the East, South and West it is wash'd by the Sea. It is inhabited by different nations, whereof those, who live about the middle, pay contribution to the Russians, but others living more North, particularly the Olutorski, as they are called in this map, are their profess'd enemies. The Kurilski, as the Russians call them, who inhabit the most Southern

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part, being also more civilized than the rest, are by them supposed to be Colonies of the Japanese, and so far as the accounts of the Japanese may be depended on, they are subject to the Emperor of Japan, and govern'd, under his authority, by a Prince, who commonly resides at Matsumai, and who repairs once a year, as do all other Princes of the Empire of Japan, to Jedo, to pay homage to the Emperor. The Commerce between Siberia and Kamchatka is carried on two different ways. Some go over the Gulph of Kamchatka, which runs up between it, and the Great Tartary and Siberia, near fifty-eight Degrees of Latitude, and they commonly pass it from Lama, where the Russians have begun to build large Ships, to Pristan, a Town built by them in Kamchatka, and inhabited by a Russian Colony. But those inhabitants of Siberia, who live about the River Lena, and along the Icy Ocean, commonly come with their Ships round Cape Suetoinos, and this they do to avoid falling into the hands of the Tschalatzki, and Tschutzki, two fierce and barbarous nations, possess'd of the North-East point of Siberia, and great enemies to the Russians. By this account, which I have taken from the curious remarks upon a Genealogical History of the Tartars, lately publish'd, it appears, 1. That Asia is not contiguous to America to the North-East, but that there is a passage out of the Icy Sea into the Indian Ocean, and that consequently it would be possible for Ships to sail from Europe across the Icy Ocean, and from thence along the Country of Jesso or Kamchatka, and the Eastern Coasts of Japan to the Indies, were it not for the huge mountains of Ice continually floating in those frozen Seas, even in the midst of Summer, but much more for the scarce ever melting Ice in the Streights of Weigats, whereby the passage through these Streights is render'd absolutely impracticable, at all times of the year. 2. That there is a Streight which separates the Country of Kamchatka from Japan. According to the accounts of the Russians, there are several small Islands in these Streights, the

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largest whereof is in a map of Kamschatka, published some years ago by J. B. Homann, call'd Matmanska, and is probably the same with Matsumai in some Japanese maps. And this I think sufficient to shew, for what reasons I have in the map of Japan, annexed to this History, made an island of it.

From the Geographical description of the Empire of Japan, Dr. Kæmpfer proceeds to take into his consideration the original descent of the natives, which he traces up to the confusion of Tongues at Babel, supposing, that upon the Babylonians being dispersed all over the world, the first Japanese also went to settle in that part, which was allotted by Providence for the future abode of themselves and their posterity. He confutes the opinion of those, who pretend, that the Japanese are only a Colony of the Chinese. His arguments are drawn chiefly from the many and those very material differences in the Language, Religion, Customs, way of Life, and inclinations of both Nations, and certainly, considering the warlike humour and activity of the Japanese, and the effeminate slothfulness of the Chinese, one would rather take the former to be of Tartarian extraction. The Reverend F. Couplet, who, for his deep insight into the Histories of the Chinese, may be allowed a competent Judge, is of the same opinion, as appears by his Introduction to the Philosophy of Confusius, (publish'd at Paris in 1687) p. LXXI. and he enforces it by a remarkable passage he met with in the annals of the Chinese, whereby it appears, that in the reign of Uu Ye, (the 25th Monarch of the Family of Xam, being the second Family of the Emperors of China) who came to the throne in the year before Christ 1196, (that is, upwards of 500 years before the foundation of the Japanese Monarchy) the barbarous Nations to the North of China, (that is, the Tartars) being grown too numerous, several Colonies were detach'd to people the Islands lying in the Eastern Ocean. But whatever Nation the Japanese are descended from, the Conjectures of Dr. Kæmpfer, for as such only he delivers

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them, are certainly valuable, as they led him to make many curious and uncommon remarks, tending to the improvement of Geography, or relating to the History and Languages of several Nations. Mean while, that there should be nothing wanting on this subject, he hath acquainted the Reader with the visibly fabulous traditions of the Japanese themselves about their original descent.

He concludes the first Book with the Natural History of the Metals and Minerals, Plants, Trees, Animals, Birds, Insects, Fishes and Shells of Japan. It were to be wish'd, his observations, on this head, had been more numerous and extensive, though if it be consider'd, what difficulties he laboured under, it is rather surprizing, that he was able to go so far. He had indeed by him the description and figures of some hundred curious Plants, which he observed in Japan, having had his hands less tied for Botanical searches, but he reserved them for another work. His observations on the Tea, on the Paper manufactures of the Japanese, of the Moxa, of the Acupunctura, or Needle-pricking, and of Ambergrease, which were printed in the *Amœnitates Exoticæ*, belonging likewise to the Natural History of Japan, I have translated them, and they are inserted in the Appendix to this work.

Although the Japanese Monarchy was founded long after the Chinese, the first Emperor of Japan having begun to reign in the year before Christ 660, yet the Japanese, led by a vanity, which they have in common with most Eastern nations, boast of a greater antiquity, than even the Chinese, and begin their Annals, with two Successions of Deities, supposed to have governed their Country many millions of years ago. As affairs now stand in Japan, there are properly two Emperors, an Ecclesiastical and a Secular. For many Centuries the Ecclesiastical Monarchs were possess'd of an absolute and unlimited authority both in Church and State affairs, and it is an instance, I believe, not to be parallel'd, that the Imperial Diadem continued in one family for upwards of two thousand years: Even although in Succession of time, the Crown



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Generals wrested the Government of Secular affairs entirely out of their hands, yet their rank and splendor, their ancient title and magnificent way of life, their authority in Church affairs, and one very considerable prerogative of the supreme Power, the granting of titles and honours, were left entire. The History of these Princes, during a Succession of CXIV of them, who reigned from the year before Christ 660, to the year 1690, taken out of their own Annals, together with some remarks on their Court, and on the Chronology of the Japanese, necessary to make it intelligible, is the chief subject of the second Book of this History of Japan, and indeed not the least considerable, no attempt of this kind having ever been made, though I find it mention'd in F. Couplet, that the Chronological Tables of the Japanese Monarchy, printed in Chinese characters, were, in his time, in the Library of the King of France, and that its beginning was therein likewise fixed to the year before Christ 660. At the end of the second Book is a list of the Secular Monarchs, from Joritomo to Tsinajos, who was possess'd of the Throne, when the Author was in Japan.

The Religions now flourishing, or tolerated, in Japan, that in particular, which was of old established in the Country, and which very materially differs from the rest, are described, in the third Book, with that accuracy, which is observable throughout the Author's works.

In the fourth Book the Reader will find a complete and accurate description of Nagasaki, the only place in Japan now open to foreigners, nay indeed to the Dutch and Chinese only, of its situation, its present state and government, its remarkable buildings, the advantageous or burthensome condition of its Inhabitants, with an account of the trade and commerce of the Portuguese, Dutch and Chinese, consider'd in their several periods, the fall and expulsion of the former, and the confinement and hardships of the latter.

The fifth and last Book contains an ample account of the observations made by the author in his two Journies

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to the Emperor's Court in 1690 and 1691, together with some preliminary remarks on the manner of travelling in Japan, and the remarkable objects Travellers meet with on the road.

What I have translated out of the *Amœnitates Exoticæ*, and inserted into the Appendix to this work, hath been already touched upon, so far as it regards the Natural History of Japan. In the sixth and last piece, the author maintains a singular paradox, and illustrates it with the Example of the Japanese Empire, that a Country may be happier, and in a more flourishing condition, when shut up and kept from all commerce and communication with foreign Countries, than if it was open to the same.

It doth not seem probable, that the ancients had any knowledge of the Islands of Japan, at least not before, nor in the time of Ptolemy, who flourish'd under Trajan, Adrian, and Antoninus Pius, at Alexandria, a celebrated School of Learning, and one of the most eminent trading Towns in the Roman Empire, nay a great Mart even for Indian Commodities, and who, by correcting the works of Strabo, Pliny, Pomponius Mela, Marinus of Tyr, and other Geographers before him, and by reducing all the parts of the world then known to proper degrees of Longitude and Latitude, hath set Geography in the strongest light, it was then as yet capable to receive. This Author mentions the Countries of the Seres and Sinæ (doubtless the Empire of China, perhaps with part of the Great Tartary to the North, and the Kingdoms of Tunquin and Cochinchina to the South) as the furthestmost part of Asia, Eastwards, known in his days, and saith expressly, that the Seres were limited to the East, and the Sinæ both to the East and South, by γῆν ἄγνωστον, an unknown Country, which seems to imply, that then they did not so much as know, that China was bounded to the East by the Indian Ocean, and that consequently they must have been entirely unacquainted with whatever Countries, or Islands, have been since discovered beyond the Eastern Coasts of this Empire.

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I am not ignorant, that some of Ptolemy's Commentators have thought otherwise, and certainly there was a large field left for conjectures, as he hath mentioned and named many Islands lying in the Indian Ocean, the situation whereof he hath not ascertain'd, and indeed was not able to do it, with desirable accuracy. Monsieur de l'Isle, to instance in no more, hath paid a very great compliment to the ancient Geographers, in his map of those parts of the world, which he supposes, were known to them. He imagines that the *Insulæ Maniolæ*, which Ptolemy says were inhabited by *Antropophagi*, Cannibals, are the Philippine Islands, the chief whereof is called *Manilhas* to this day, that the three *Insulæ Satyrorum* are the Islands of Japan, that by the *Sinus Magnus* must be understood the Bay of Tonquin, and by the *Terra Incognita* (mentioned in the Fourth Chapter of the Seventh Book of his Geography) the Country of Jesso, or Kamchatka, as the Russians call it, which remained an unknown Country till within these few years last past. I should have been very willing to submit to so good an authority, in a point too, the decision whereof at best depends upon little more than conjectures, but that, upon consulting the original text of Ptolemy, it seem'd to me, that this system is too inconsistent with the positions of places, as laid down by this celebrated Geographer, to admit of any reconciliation, making even the necessary allowances for the Infant State of Geography in those days. The *Insulæ Maniolæ*, for instance, are placed by Ptolemy 15 Degrees Westwards of the *Aurea Chersonesus*, which is agreed on all hands to be the Peninsula of Malacca, and upwards of twenty of the *Sinus Magnus*: the three *Insulæ Satyrorum*, opposite to the *Sinus Magnus*, and both these Islands to the South of the *Æquinoctial Line*, which makes it highly improbable, if not absolutely impossible, that they should be either the Philippine Islands, or the Islands of Japan.

Marco Polo, who lived at the close of the thirteenth Century, and was descended of a noble family at Venice,

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is beyond doubt the first European writer, who makes certain mention of the Islands of Japan. His account of the Eastern Countries, in the main, is tolerably good, and beyond what could be naturally expected from those dark ages wherein he lived. 'Tis true, he had many excellent opportunities, and such as few Travellers meet with, to make himself master of his subject. He set out on his Travels about the year of Christ 1275, when he was but eighteen or nineteen years of age. He was conducted into Tartary and China by Nicholas his Father, and Matthew his Uncle, two experienced Travellers, who had been in those Countries before. He understood, if we believe what he says himself, the four several Languages, spoke in the Dominions of the then reigning Tartarian Monarch Cublai, and lived seventeen years in the service of this Prince, who, although he invaded and conquered China, bears yet even in the Annals of the Chinese, the Character of a prudent and magnanimous Prince, and a munificent encourager of learning. He had several considerable employments at his Court, and was frequently sent, with Commissions of importance, to many distant parts of his Empire. He went into Tartary and China by land, and returning, which no European had done before him, by the way of the East-Indies, he came back to Constantinople, and from thence to Venice, about the year 1295. As to Japan in particular, which he speaks of in the third Book of his account of the Eastern Countries, he calls it Zipangri. This word bears a near affinity to Nipon, the name of the largest of the several Islands composing the Empire of Japan, which is by the inhabitants of Tonquin, and the Southern Provinces of China, pronounced, to this day, Sijpon, or Zipon. He owns indeed, that he had not been in the Country himself, and pleads this as an excuse for the shortness, and perhaps the imperfections of his description. However, there are many particularities mentioned by him, which the very latest accounts from those parts confirm to be true, as for instance, the trade, which the inhabitants of Mangi,



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(perhaps Tonquin) a Province of South China, carried on with the Japanese, the great wealth of the Island, particularly in Gold and Pearls, the Monarchical Government, the Colour, Stature, and Religion of the Natives, the multitude of smaller Islands, which encompass the great Island Zipangri, and which he says, the Sailors, in his time, computed to be 7440 in number. There is one remarkable event mentioned by Marco Polo, which it would be neglect in me to pass over in silence, both as it bears a near affinity to the subject of this present History, and as it proves, in a very strong manner, the veracity of this writer: This is an expedition undertaken into Japan during the author's abode in China. The ambitious Tartarian Monarch, not satisfied with having made himself master of the mighty Empire of China, but being informed of the wealth and riches of the neighbouring Island Zipangri, resolved to add that also to his other, though great and numerous conquests, in order to which a formidable fleet was sent over with a considerable army on board, under the command of two renowned Generals, Abatan and Nonsachum. The Annals, both of the Chinese and Japanese, take notice of this expedition. F. Couplet, in his Chronological Tables of the Chinese Monarchy, refers it under the reign of the Emperor Xicu, who founded the family of Yven, being the 20th family of the Emperors of China, and completed the conquest of that Empire in the 17th year of the 67th Chinese Cyclus, or the year of Christ 1281, near 4000 years from the foundation of that monarchy, and who is the very same Cublai, at whose Court Marco Polo had lived many years. In the Annals of the Japanese it is mention'd under the reign of Govda, the XCth Emperor of Japan, who came to the Crown in the year of Christ 1275, 1935 years from the foundation of the Japanese Empire. There is indeed some difference between these several Accounts, with regard to the circumstances of this expedition, and in particular to the strength of the Tartarian fleet and army, which the Japanese, as victors are wont to magnify,

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say was composed of 4000 sail, and 240000 men. But they all agree, that it proved unsuccessful. F. Couplet, who barely mentions it, is entirely silent about the use of the ill success. The Japanese, in their Annals, thankfully ascribe it to the powerful protection of their Gods, who enraged at this signal insult offered them by the Tartars, excited a most furious tempest, whereby their ships were sunk, and their numerous army totally destroy'd, that but few escaped to bring back the tidings of this melancholy defeat to China. Marco Polo confirms the dreadful effects of this storm, and moreover adds, that the dissensions and misunderstandings which arose between the two Tartar Generals, was one of the chief causes of the ill success they met with, and of the loss even of what they had already made themselves masters of. Not long after the return of Marco Polo into Europe, the Republick of Venice falling at variance with that of Genoa, he was honour'd with the command of a Galley. The Venetian fleet was commanded by Andrea Dandola, Procurator of S. Marc, and that of the Genoese by Lampa Doria. Marco Polo, in defence of his Country, discharged his duty with courage and resolution, bravely advancing against the Enemy, but the Venetian fleet being worsted, he was taken Prisoner himself, and carried to Genoa, where for his personal qualities, and the knowledge and experience he had acquired in foreign Countries, he was very honourably treated. 'Twas there that a Genoese Nobleman, whose name is lost to posterity, wrote the account of his Travels, and his observations on the Eastern Countries, from his own mouth, and in Latin, sometime about the year 1298. A little while after it was translated into Italian, but the Latin original being soon become extremely scarce, Franciscus Pipinus, of Bologna, a Fryar, made a new translation of it, which is printed in Johan. Huttichii novus orbis Regionum, publish'd at Basil in 1532, and afterwards in 1555, but is withal so ill done, and so widely differing from the original, that Giovanni Battista Ramusio, having recover'd one of the first Italian

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Copies, thought it would be of service to the Publick, to print it in that Language, as he hath done in the second volume of his valuable collection of Voyages and Travels, with an addition of many curious remarks on the family of Marc Paul, and his adventures after his return to Venice. In 1671, another Latin Edition of this Author was published at Cologne, by Andreas Mullerus, with several various lections from a manuscript in the Library of the Elector of Brandenburg, and some curious remarks of his own. Before I dismiss this celebrated Traveller, upon whom, I am afraid, I have sensibly dwelt too long, it may not be amiss to observe, that three Maps of the Eastern Countries, composed chiefly from his account and observations, are extant in that rare and famous edition of Ptolemy's Geography, which was published at Lyons in 1535, by Michael Villanovanus, or Michael Servetus, who was afterwards burnt at Geneva as an Atheist.

From the time of Marco Polo, through the ignorance and darkness of those ages, this important discovery lay neglected, nay indeed all his writings in a manner buried in oblivion, for near two hundred years, till upon the restoration of learning, and the invention of the art of Printing, they were, together with many other curious and valuable Manuscripts, brought to light: Very advantageously for the publick and himself, they fell into the hands of Christopher Columbus, that immortal discoverer of the Western World. He had long meditated that great design, influenced by a variety of things, which made him probably conclude, that there must be Westwards of Europe a Country then as yet undiscover'd, and full of well-grounded hopes, he had made application for Ships and Money, though for some time in vain, at the Courts of several European Princes, and amongst others that of Henry VII. of England, till at last he was equipp'd by Isabella, Wife to Ferdinand King of Spain, who pawned her Jewels to fit him out. It is very much for the honour of Marco Polo, that his writings, and in particular his account of the Island Zipangri, at least supported Colum-

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bus in his hopes and conjectures. The wealth and riches, which Marco Polo saith, that Island was famous for even in his days, made an attempt of that kind worth undertaking, and supposing (though erroneously, as appear'd by later discoveries) that the Empire of China lay fifteen hours Eastward of Europe, and consequently Zipangri still more, it was but natural for him to conclude, that the way thither must be shorter sailing Westwards from Europe, than by going Eastwards all round Africa. Perhaps also he might have received some hints from a Sea Chart, and a Map of the World, which it is said Marco Polo brought with him into Europe, and wherein were represented many Countries in the East-Indies, which were afterwards discover'd by the Portugueze. The success of this enterprize of Columbus none of my Readers can be ignorant of, and I will only add, that these several considerations abovemention'd made so strong an impression on his mind, that when he landed at Hispaniola, he thought it was the very Zipangri of Marco Polo.

Mean while a new world was adding to the Monarchy of Spain, by the discovery and conquest of America, the Portugueze on their side, enlarged their dominions as successfully in the East Indies. The discovery of Japan, though it was but accidental, is one of many, the honour of which is due to that Nation. It is not indeed agreed on all hands, what year that discovery was made, some authors bringing it as high as the year 1535, others to 1542, others to 1543, and some still lower. In this uncertainty of opinions, that of Diego do Couto, the celebrated continuator of Joan de Barros his *Decades*, seems to me to deserve most credit. That Gentleman, who was Historiographer to Philip II. King of Spain and Portugal, and spent the best part of his Life in the Indies, had in his custody the Archives of Goa, whence he collected the Materials for that great Work of his, of the discoveries, conquests, and remarkable actions of the Portugueze in the Indies, which he brings down to the end of the sixteenth Century. This Author informs us (*Decada*

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quinta da Asia, printed at Lisbon 1612, f. p. 183) that in the year 1542, when Martinus Alfonsus de Sousa was Viceroy of the East Indies, three Portuguese, Antonius da Mota, Franciscus Zeimoto, and Antonius Peixota, whose names well deserved to be transmitted to posterity, were cast thither in a storm, on board a Junk laden with hides, and bound from Siam to China.

The Portuguese, where-ever they came to settle in the Indies, either by Conquest or Treaties, turn'd their thoughts and utmost endeavours chiefly to two things, the increase of their Trade and the propagation of the Gospel, and I believe it may be asserted, that they met no where with so sudden and unexpected a success in both, as they did in the Empire of Japan. As to the first, indeed, the flourishing condition of their Trade, and the immense wealth they got by it, their own writers are in great measure silent about, perhaps for fear of discovering so valuable a branch of commerce to other Nations: but the latter, the propagation of the Gospel, was thought too worthy, too deserving a subject, not to be enlarged upon in a variety of relations still extant, wherein its early foundation, its surprizing progress, the persecutions raised against it, the fervor of the new Converts, their unparalleled constancy and resolution, and the final extirpation of Christianity, effected by no less means than a cruel butchery of all those, who would not renounce it, are consider'd in all their wide extent, and most minute circumstances.

This leads me to the List I proposed to give of what Authors I met with in the Library of the worthy Sir Hans Sloane, relating either to the Ecclesiastical, Political, or Natural History of Japan.

Among the Ecclesiastical writers, the Letters of the Jesuits deserve to be first mention'd. It is well known, that these Fathers are order'd once a year to send to their General an account of what passed in their Missions; their Letters, although they turn chiefly upon religious Matters, their progress in the conversion of Infidels, the



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difficulties they meet with, pretended Miracles, and the like, yet many Remarks are thrown in relating to the Condition, Government, Religion, and Natural History of the Countries, where they are stationed, together with the Manners and Customs of the Natives, and the like. As to those Letters which were sent from Japan, and which I shall here confine myself to, many of them were first printed separately, but afterwards collected together. To mention all the separate Editions or Translations, would be too tedious, and in the end needless.

The first Collection was published at Louvain in 1569, (in two Vol. Octavo) together with some Letters from other parts of the East-Indies, and a Preface of Hannardus de Gameren, wherein he discourses of the rise and progress of the Society of Jesus in general, and the occasion of S. Francis Xaviers going to the Indies, and afterwards to Japan, in particular. This Edition was followed by another in 1570, wherein the Preface of Gameren was omitted, but some new Letters added.

The next Collection is that of Petrus Maffeus, which was first printed at Paris, (1572, Octavo) together with Emanuelis Acostæ *Historia rerum à Societate Jesu in India gestarum ad annum 1568*. It was afterwards printed separately at Cologne, 1574, Octavo. This Edition is divided into five Books, and contains all the Letters relating to the affairs of Japan, which were sent from thence, from the year 1548, when S. Francis Xaviers went thither from Goa, to the year 1565, with a Specimen of the Japanese Characters, at the latter end, being the grant of a Church made to the Jesuits by the Prince of Bungo. It was again reprinted at Cologne 1589, Folio, together with his *Historia Rerum Indicarum*, and his *Life of Ignatius Loyola*, Founder of the Society of Jesus. This last Edition is divided only into four Books, and hath been augmented with several Letters, which bring down the affairs of Japan to the year 1573. The Letters of Aloisius Froes, Gaspar Villela, Melchior Nunnez, &

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Organtinus of Brixia, are the most curious and entertaining in the Collection of Maffeus.

The Collection made by Johannes Hayus, a Native of Scotland, is next to be considered. It was printed at Antwerp 1605, Octavo, by the following Title, *De Rebus Japonicis, Indicis & Peruanis Epistolæ Recentiores*. It begins with a long Letter of Aloisius de Froes, dated at Bungo May 25. 1577, and comes down to the latter end of the year 1601. It runs through a variety of remarkable events, which make it highly worthy the perusal of the curious. The Church of Japan in a most flourishing condition, even amidst the beginnings of a dreadful persecution, some of the Princes of the Empire of Japan not only converted to the Christian Faith, but paying homage to the Pope at Rome by a solemn Embassy, the life, remarkable actions, and death of Taicosama, that illustrious Prince, who from a low servile condition of life, by his own merit and excellent conduct, raised himself to the Empire of Japan, his war with the Coræans, the reception and success of an Embassy, which was sent to him upon that account by the Emperor of China, the tragical death of Quabacondono, his only nephew, whom he had already appointed to be his Successor, and the Revolution, which happened in Japan, upon the death of this great Monarch, are some of the most considerable. There are many separate accounts extant of these and some other things, which happened in Japan in that space of time, but as they are all contained in this Collection, I shall avoid troubling the Reader with a particular account of them, and only beg leave to add a word or two concerning that memorable Embassy above-mentioned, which was sent to Rome by some Princes of the Japanese Empire in 1585, and which was something so unexpected and unusual, that the Eyes of all Europe were then turned upon it.

Most accounts of this Embassy, which were printed in several parts of Europe, contain little else, but a narrative of its reception at Rome, and the several audiences,



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the Ambassadors had of Gregory XIII. who died soon after their arrival, and of Sixtus V. his Successor. It will suffice to mention the two following, as the most ample and extensive.

Relationi della venuta degli Ambasciatori Giaponesi a Roma, sino alla partita di Lisbona. Con le accoglienze fatte loro da tutti i Principi Christiani, per dove sono passati. Raccolte da Guido Gualtieri, Roma 1586, Octavo. This work contains, besides a short description of the Empire of Japan, an account of the voyage of the Ambassadors into Europe, and of what happened to them during their stay there, untill their departure from Lisbon.

De Missione Legatorum Japonensium ad Romanam Curiam, rebusque in Europa ac toto Itinere animadversis, Dialogus, ex Ephemeride ipsorum Legatorum collectus, & in Linguam Latinam versus ab Eduardo de Sande, Societatis Jesu Sacerdote. In Macaensi partu Sinici Regni, in domo Societatis Jesu, cum facultate ordinarii & superiorum, anno 1590, Quarto. This rare and curious Treatise, which was printed at Macao in China, both in Latin and Japanese, lays open, at once, the state of Europe and the Indies, as it was at that time. The Jesuits proud of the success of this Embassy, which was entirely a work of theirs, intended that the Japanese should be informed, as it were, by the Ambassadors themselves, of the favourable reception they had met with in Europe, and the remarkable things they had seen in their voyage and return. And certainly it contains as complete an account, as it was then possible to give, of the state of Europe, its largeness and division, its government Monarchical, Aristocratical, or Democratical: Of the pomp and magnificence of the European Princes, the splendor of their Court, their riches and power: Of the manners, customs, and way of life of the nobles and inferior sort of people: Of the flourishing condition of trade and commerce: Of the way of carrying on war in Europe, both by Sea and Land: Of the principal Towns in Europe, particularly of Lisbon, Evora, Villaviziosa, Madrid, Pisa, Florence,

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VOLUME I.

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Printed for the TRANSLATOR, MDCCXXVII.

*April 27. 1727.*

**Imprimatur,**

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Rome, Naples, Padua, Verona, Mantua, Cremona, Milan, Genoa, being the places which the Ambassadors themselves had passed through, and where they had been shewn, in the most ample manner, what was curious and remarkable : Of the power and authority of the Pope at Rome, the magnificence of his Court, the ceremonies observed upon his demise and burial, as also upon the election of a new Pope, the splendor of his Coronation, the pomp of his going to take Possession of the Church of S. John de Lateran : Of the power and grandeur of Philip II. then King of Spain, and the largeness of his dominions in Europe and both the Indies : Of the Republick of Venice, the nature of its government, the situation, riches and antiquity of that Town and Commonwealth : Of the numerous conquests and discoveries of the Portugueze in the Indies : Of several Countries in the Indies, particularly the Empire of China ; and a variety of other things, too many to be here mentioned. It was wrote by way of Dialogues, wherein the Ambassadors Mancius and Michael, their two companions Martinus and Julian, Leo, a brother of the Prince of Arima, and Linus, a brother of the Prince of Omura, are introduced as Interlocutors. The author hath not omitted, in proper places, to give some account of the Empire of Japan itself, and particularly to compare the manners and customs of that Country with those of Europe. In short, were the whole work now reprinted, I do not doubt, but that it would yet meet with a favourable reception.

But to proceed. There are many Letters of the Jesuits, subsequent to the several Collections mentioned above, and many other writers on the same subject, a list whereof is hereby subjoined, ranged as nearly as possible in the order of time, in which the things, they treat of, happened.

Relation del Martyrio, que seys Padres descalcos Franciscos, tres hermannos de la Compania de Jesus, y decisete Japones Christianos padecieron en Japon. Por F. Juan de Sancta Maria. Madrid 1601, 8vo. The Franciscans, whose Martyrdom is described in this account,

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were sent Ambassadors from the Governor of Manilhas to the Emperor Taico, and by him received and treated as such, but having afterwards, contrary to his repeated commands, continued openly and without reserve to preach at Miaco, they were sentenced to be executed at Nagasaki, as disturbers of the publick tranquillity, together with three Jesuits and seventeen Japanese, who had been all taken up for the same cause.

Historia de las Islas del Archipelago y Reinos della gran China, Tartaria, Cochinchina, Malaca, Siam, Camboxa, y Japan, y delo Succedido en ellos a los Religiosos descalcos de la orden del Seraphico Padre san Francisco de la Provincia de san Gregorio de las Philippinas. Par F. Marcello de Ribadeneyra. Barcelona 1601, 4to. Only the fourth, fifth and sixth Book of this History, relate to the affairs of the Church of Japan, and in particular to the execution of the Franciscans above-mentioned.

Historia de las Misiones, que han hecho los Religiosos de la Compania de Jesus, para predicar el Sancto Evangelio en la India oriental, y en los Reinos della China, y Japon. Primera y segunda parte. Por el P. Luis de Guzman. Alcala 1601, fol. The fifth and sixth Book of the first volume, and the whole second volume of this History, contain a very ample and circumstantial account of the affairs of the Church of Japan, from its foundation by S. Francis Xavier, to the end of the sixteenth Century.

Relacion annual de las cosas, que han hecho los Padres de la Compania de Jesus en la India Oriental y Japon en los annos de 1600 y 1601, y del progreso de la Conversion y Christiandad de aquellas partes. Valladolid 1604, 8vo. This is a continuation of F. Luis Guzman his History of the Church affairs in China and Japan. It was first wrote in Portugueze by F. Ferdinand Guerreiro, and translated into Spanish by F. Antony Collaco.

Tre Lettere annue degli anni 1603, 1604, 1605, & parte del 1606, mandate dal R. P. Francisco Pasio.



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Bologna 1690. These three Letters are of F. Johannes Rodericus Giron.

Literæ Japonicæ Anni 1606, Chinenses Anni 1606 & 1607, illæ à R. P. Joh. Rodriguez, hæ à R. P. Matthæo Riccio Soc. Jesu transmissæ ad Cl. Aquavivam, Latine redditæ à Rhetoribus Collegii S. J. Antwerpiæ 1611, 8vo.

Literæ Japoniæ annorum 1609 & 1610. Ex Italicis Latinæ factæ ab Andrea Schotto. Antwerpiæ 1615, 8vo.

Histoire des Choses les plus memorables avenues tant ez Indes orientales, qu'autres pais de la decouverte de Portugais, en l'establissement & progresz de la Foy Catholique, & principalement de ce que les Religieux de la Compagnie de Jesus y ont fait & enduré pour la mesme fin, depuis qu'ils y sont éntrez, jusquez a l'an 1600, par Pierre du Jarric, Tolosain, de la mesme Compagnie, 1. partie. Bourdeaux 1608, 4to. This History, which relates to all the Eastern Countries in general, was compiled chiefly from the Letters of the Jesuits, the Life and Letters of S. Francis Xavier, as published by F. Tursellin, the Writings of Maffeus, Acosta, Guzman, Joannes de Lucena, Fernandus Guerreiro, and others. The second Volume was published at Bourdeaux 1610, 4to. and the Third, which comes down to the Year 1610, at the same place, 1614, 4to. The whole History was afterwards translated into Latin by Matthias Martinez, and published at Cologn 1615, 8vo.

Rei Christianæ apud Japonios Commentarius, ex Literis annuis Soc. Jesu, Annorum 1609, 10, 11, & 12. Collectus à Nicolao Trigaultio. Augustæ Vindelicorum. 1615. 8vo.

Relacion del sucesso, que tuvo nuestra santa fe' en los Reinos de Japon desde el anno 1612, haste el anno de 1615, imperando Cubosama, Compuesta por el P. Luys Pineyro. S. J. Madrid. 1617. At the latter end of this account, which was taken from the Letters of the Jesuits in Japan to F. Mutio Vitelleschi, then general of the order, is a List of all persons that were executed in Japan for the Christian Religion, from the year 1564 to 1615: as

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also of all the Colleges, Schools, and Convents, which were taken from the Jesuits during the Persecution, amounting in all to 73.

A brief relation of the Persecution lately made against the Catholick Christians in the Kingdom of Japan. Divided into two Books. Taken out of the annual Letters of the Fathers of the Society of Jesus, and other authentical informations, translated into English by W. W. London. 1619. 8vo. This relates chiefly to what passed in the year 1619.

*Historia y Relacion del Japon desde el anno 1612, hasta el de 1615.* Por el P. Pedro Morejon. S. J. Lisboa 1615. 4to.

*Historia del Regno di Voxu del Giapone, dell' antichita, nobilta e valore del suo Re Idate Masamune, delli favori, ch'a fatti alla Christianita, e desiderio che tiene d'esser Christiano, e dell' aumento di nostra santa fede in quelle parti, e dell' Ambasciata, che ha inviata alla santita di N. S. Papa Paolo V. e delli suoi successi, con altre varie cose; fatta par il Dottor Scipione Amati, Romano, Interprete e Historico dell' Ambasciata.* Roma 1615, 4to. This was a second Embassy from Japan to Rome. It was sent by Idate Masamune, Prince of Voxu, that is, Osju, the most Northern Province of the Empire of Japan, and F. Ludovicus Sotelo, a Franciscan, was at the head of it. They went into Europe by the way of the West-Indies, and were admitted to an audience of the Pope on the 3d of November 1615. As to a more circumstantial account, the Reader is referred to the work itself.

*Lettere annue del Giapone, China, Goa, Æthiopia al Generale della Compagnia di Giesu, scritte dalli padri dell' istessa Compagnia nell' anni, 1615, 16, 17, 18, 19.* Volgarizzate dal P. Lorenzo delle Pozze. Milano 1621, 8vo.

*Historia y Relacion de los succedidos en los Reinos de Japon y China desde el anno 1615, hasta el de 1619.* Por el P. Pedro Morejon. S. J. Lisboa 1621, 4to.

*De Christianis apud Japonios triumphis, sive de gravissima ibidem contra Christi fidem persecutione exorta ab*



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anno 1612, usque ad annum 1620. Libri V. Auctore P. Nicolao Trigaultio. Cum M. Raderi auctario & Icnibus Sadelerianis. Monachii 1623, 4to.

Histoire de ce qui s'est passè au Japon, tiree des Lettres escrites es annees 1619, 1620, & 1621. Traduite de l'Italien par le P. Pierre Morin. Paris 1625, 8vo. At the latter end of this History there is an account of the Country of Jesso, by F. Hieronymus ab Angelis, who was there in 1621, being a Letter wrote by him from Matsumai, wherein he asserts, that although in a former account of his he had denied it to be an Island, yet upon later observations, and the best information the Natives were able to give him, he had thought fit to alter his opinion, that to his own certain knowledge it borders upon the Sea on the East, South and West, and that to the North the Currents ran so strongly, as made him conclude, that there also it must be washed by it.

Histoire de ce qui s'est passè es Royaumes du Japon & de la Chine, tiree des Lettres escrites es annees 1621 & 22. Traduite de l'Italien en Francois par Jean Baptiste de Machault. Paris 1627, 8vo.

Vita P. Caroli Spinolæ pro Christiana Religione in Japonia mortui. Italicè scripta a R. P. Fabio Ambrosio Spinola. S. J. Latine reddita a P. Hermanno Hugone. S. J. Antwerpiae 1630, 8vo. F. Charles Spinola was burnt alive in Japan, on the tenth of September 1622.

Historia Ecclesiastica de los successos de la Christiandad de Japan desde el de 1602, que entro en el la orden de Predicadores, hasta el de 1620. Compuesto por el P. F. Jacinto Orfanel, de la misma orden. Y annadida hasta el fin del anno de 1620. Por el P. F. Diego Collado. Madrid 1633, fol. This work relates chiefly to the Missions of Fathers of the Order of S. Dominic in Japan, as doth also, in good measure, the following, which brings down the affairs of their Missions in the Philippine Islands, Japan and China, from the year 1582 to 1637.

Historia de la Provincia del S. Rosario de la orden de Predicadores en Philippinas, Japon y China, por Don

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Fray Diego Aduarte, Obispo della nueva Segovia. Annadida por el P. F. Domingo Goncalez. En Manila en el Collegio de S. Thomas, 1640, fol.

Relation verdadera y breve de la persecution y Martyrios, que padecieron por la confession de nuestra S. Fé Catholica en Japon, quinze Religiosos de la Provincia de S. Gregorio de los descalcos del orden de S. Francisco, de las Islas Philippinas, y otros muchos Martyres Religiosos de otras religiones, y seculares de diferentes estados, todos los quales padecieron en Japon desde el anno de 1613, hasta el de 1624. Por el P. Diego de San Francisco. Manila 1625, 8 vo. At the latter end of this small Tract are, Acta audientiae a S. D. N. Paulo V. Pontifice opt. max. Regis Voxu Japoni legatis Romae die 3 Nov. 1615. in palatio Apostolico exhibitae.

Literæ annuæ e Japonia, anni 1624. ex Italico in Latinum translatae. Dilingæ 1628, 8vo.

Histoire Ecclesiastique des Isles & Royaumes de Japon par le R. P. Francois Solier. Paris 1627, 4to. This is a general History of the Church of Japan, and in a Chronological order, from its foundation to the year 1624.

Narratio persecutionis adversus Christianos excitatae in variis Japoniae Regnis, annis 1628, 29, 30. Ex Italico Latine reddita a Joh. Bolland. Antwerpiae, 1635. 8vo.

Historie der Martelaaren die in Japan om de Roomsche Catholicke Religie, schrickelicke ende onverdraagelycke piinen geleedeen heben, ofte ghedoodt ziin. Bechreeven door Reyer Giisbertz. The Author of this short History, which is commonly printed with F. Caron's History of Japan, lived for some time at Nagasaki in the service of the Dutch East-India Company, and was an eye witness to most of the facts, which he therein discourses of, and which happen'd from the year 1622 to 1629.

Relatione della Provincia del Giappone scritta dal P. Antonio Francesco Cardim. Roma 1643, 8vo. The State of the Christian Religion in Japan, Tonquin, Cochinchina, Siam, Cambodia, Laos, and the Island Haynan, the

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Embassy, which was sent by the Portuguese Government of Macao to the Emperor of Japan, in the year 1640, in order to get, if possible, the act of the expulsion of the Portuguese repeal'd, the barbarous reception of the Ambassadors, and the cruel execution of their Persons and whole Retinue, (thirteen only of the lowest rank excepted, who were sent back to Macao) on the 3d of August 1640, are the chief Subject of this relation.

*Tractatus in quo agitur de Japoniorum Religione; de Christianæ Religionis introductione in ea loca; de ejusdem extirpatione. Adjuncta est de diversa diversarum gentium totius Telluris religione brevis informatio. Auctore Bernardo Varenius, M. D. Amstelodami 1649, 12mo.* This is only an Abstract of the most material things the Author met with in Maffeus, some of the Letters of the Jesuits, the account of Reyer Giisbertz and Francis Caron, reduced under certain heads.

*Dell' Istoria della Compagnia di Giesu, l'Asia, descritta dal P. Daniello Bartoli, Parte I. & II. Roma 1660. f.* The first part of this general History of the Society of Jesus, brings down the affairs of their Missions into Japan and other parts of Asia, from the first Voyage to the Indies of S. Fr. Xavier, whither he set out in 1540 to the year 1569. The second is wholly confined to the Church of Japan, giving a general and compleat History thereof, from the year 1569, through the reigns of the Japanese Emperors Nobunanga, Taicosama, Daifusama, or as he was also called Ongoschiosama, and Xongunsama, to its final abolition under the reign of Toxungosama in the year 1540, when the Portuguese also were expelled the Country.

*Histoire de l'Eglise du Japon, par M. l'Abbé de T. Paris 1689, 4to. 2 Vols.* This is the History of the Church of Japan of F. Solier, put into better French, enlarged from several other Memoirs, and continued to the death of the Emperor Toxogunsama, which happened in 1658. It was wrote by F. Crasset a Jesuit, whose name was prefixed to the second Edition. An English

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Translation, by an unknown Hand, was printed at London 1707, in 2 Vols. 4to.

The Dutch having not only used the trade to Japan as early as the year 1609, but having enjoy'd it exclusive of all European Nations ever since 1640, it is but natural to expect more ample and satisfactory accounts from their Writers, whom I proceed now to take into consideration.

John Hughes Linschooten (Linscotanus) is the first I meet with. He was a native of Enkhuysen, and went into the Indies with Vincent Fonseca, Archbishop of Goa, in 1583, some time before the establishment of the Dutch East India Company. It would be foreign to my purpose to mention all the differing editions and translations of his Travels, I will only observe, that they make out the second, third, and fourth parts of de Bry's *India Orientalis*, and that B. Paludanus, a noted Physician at Enkhuysen, hath added some remarks, particularly on those things which relate to Natural History. His account of Japan, which is but short, and not without considerable mistakes, goes no farther, than the informations, the Portugueze at Goa, were then able, or willing to give him.

In another work, entituled *Le Grand Routier de Mer*, which is by some likewise ascribed to Linschooten, there are many curious, and doubtless then very useful, observations, relating as well to the Navigation to the Indies in general, as in particular to that of Japan, to wit, *An Account of a Voyage from Liampon in China to Japan*, with a description of the Coasts of Bungo, Miaco, Cacay, and the Island Toca: *The Course from Lampacon in China to Japan*, and the Island Firando: *The Voyage of a Portugueze Pilot from Macao to Japan*, and the Province Bungo: Another description of the Course from Macao along the Coasts of China to the Island of Firando, and the harbour of Umbra (Omura) in Japan: *A Voyage from Macao to Japan*, the Island Cabexuma, and the harbour of Languesaque (Nagasaki): *The Voyage of Francis Pays*, a Portugueze from Macao to Japan, in 1585: *Directions how to discover Meaxume and how*



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to enter the harbour of Nagasaki: Several Voyages from Nagasaki to Macao in 1584, 1585, and 1586: A Voyage from Firando to Macao.

The account of Japan by Francis Caron, who was Director of the Dutch Trade there, is in proportion to its shortness, beyond question one of the best extant, though not altogether without mistakes. It was written originally in Low Dutch, by way of answer to several questions proposed to him by M. Lucas, then Director General of the Dutch East India Company. It was afterwards translated into most European Languages. The English translation, by Capt. Roger Manley, was printed at London 1663, 8vo. Some account of this author's life and character hath already been given by Dr. Kæmpfer, Vol. II. p. 220 of this History. Henry Hagenauer, who had made a Voyage to Japan himself, made some additions to this account, which M. Caron, upon his return into Europe publicly disavow'd, and communicated a true copy of his work to Melchizedec Thevenot, who translated and published it, with a short Preface, in the first Volume of his *Relations de divers Voyages curieux, qui n'ont point été publiez*. The following pieces, as relating to the same subject, are extant with most editions of F. Caron's History of Japan. 1. The remarks of Hagenauer. 2. An Account of those, who suffered for the faith of Christ from 1622 to 1629, by Reyer Giisbertz, (of which above.) 3. A description of the pompous reception of the secular Monarch of Japan at Miaco, on the 25th of October 1626, when that Prince went to see the Dairi, or Ecclesiastical Hereditary Emperor. Written by Conrad Crammer, then the Dutch East India Company's Ambassador to the Emperor's Court, and himself present at this Solemnity. 4. A Letter from the Director General of the Dutch East India Company to the Directors thereof in Europe, touching the trade to Japan. 5. A short account of the vast profit and advantages, the Dutch East India Company would acquire, if they were possess'd of the trade to China, by Leonart Camps. In the High Dutch Transla-

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tion, which was printed at Nurnberg 1663, 8vo. there have been farther added, 1. A Map of the Empire of Japan, wherein it is represented as contiguous to Jesso. 2. Some additional remarks of John James Mercklin, relating chiefly to the affairs of the Dutch after M. Caron's time, and in particular to the hardships they were obliged to undergo after the expulsion of the Portugueze. 3. The Travels of the said Mercklin, who served the Dutch East India Company in quality of Surgeon from 1644 to 1653, and was himself for some time in Japan.

The account of M. Caron was again reprinted, from Thevenot's edition, in the third Volume of the *Recueil de Voyages au Nord*, printed at Amsterdam 1715, 8vo. and the following pieces added: 1. A Letter of M. de l'Isle, touching the question, Whether or no Japan be an Island? (This question hath been amply discussed at the beginning of this Introduction.) 2. An account of the discovery of the Country of Jesso, or Eso, situated to the North of Japan, which was made by the Ship *Castrecoom* in 1643. 3. The Map of Japan, published by M. Reland, contracted. 4. A description of the Eastern Tartary, by F. Martini, wherein, among other Provinces, some account hath been given of the Country of Jesso. 5. Some observations relating to the original descent of the Japanese. 6. Some memoirs touching the establishment of a Trade to Japan. Written, by order of M. Colbert, by M. Caron. Together with a copy of the Instructions to be given to the said M. Caron, who was to be sent in quality of Ambassador from the King of France to the Emperors of China and Japan, and the King's Letters to these two Monarchs, which are dated in the 24th year of his reign, that is, 1667. (Dr. Kæmpfer, Vol. II. p. 220 of this History, hath given the reasons, for which M. Caron did not only quit the Service of the Dutch East India Company, but betray one of the most valuable branches of their commerce, as the trade to Japan then was, to other powers.) 7. The orders of the Emperor of Japan, touching the exclusion of the Portu-

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guezze from his dominions for ever. 8. An account of what happened at Formosa, when as yet in the hands of the Dutch East-India Company, between Peter Nuyts, Governor of that Island, and some Japanese, who had been unjustly detained by him. (This account differs in some things from that given by Dr. Kämpfer, Vol. III. p. 308 of the Appendix to this History.) 9. An Historical account of the sudden demolition of the Dutch East-India Company's new built Warehouse at Firando in 1640.

*Descriptio Regni Japoniæ, cum quibusdam affinis materiæ, ex variis Autoribus collecta, & in ordinem redacta, per Bernhardum Varenium, M. D. Amstelodami 1629, 12mo.* This is only an abridgment of the most material things the Author met with in several of the above-mentioned writers, and particularly in Marco Polo, the Letters of the Jesuits, Linschooten, Giisbertz, and Caron, reduced under certain heads.

The memorable Embassies of the Dutch to the Emperors of Japan, wherewith I shall conclude this list of the Dutch writers, were written originally in Low Dutch by Arnoldus Montanus, and publish'd at Amsterdam 1669, fol. They were soon after translated into English, and published by John Ogilby, by the following Title: *Atlas Japannensis*; being remarkable Addresses, by way of Embassy, from the East-India Company of the United Provinces to the Emperor of Japan, containing a description of their several Territories, Cities, Temples and Fortresses; their Religions, Laws and Customs; their prodigious Wealth and gorgeous Habits; the nature of their Soil, Plants, Beasts, Hills, Rivers and Fountains, with the Character of the ancient and modern Japanners. Collected out of their several Writings and Journals by Arnoldus Montanus. Englished and adorned with above a hundred several Sculptures, by John Ogilby, Esq.; London 1670, fol. The French Edition was published at Amsterdam 1680, fol. with some additions and alterations. The same Cuts served for the three Editions. This work doth by no means answer, neither the expence



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bestowed on the impression, nor the promises made in the very Title-page, nor doth it deserve the favourable reception it hath met with. It is full of large digressions, often altogether foreign to the purpose, and although it was pretended to have been collected from the Journals and Memoirs of the Ambassadors themselves, yet, I believe, it will be found, upon perusal, that if it was cleared, of what the Author hath barely, and without any order, transcribed from the Letters of the Jesuits, and most of those other writers mentioned in the preceding Catalogue, the rest would be reduced to a few Sheets. But what is most material, most of the Cuts, which are the greatest embellishments, and, as it were, the Soul of performances of this kind, do greatly deviate from truth, representing things not as they were, but as the Painter fancied them to be. For as to the descriptive part, it must be owned, that the Author hath laid the publick under some obligations, by bringing together into one Volume, what could then be said on the subject, and was dispersed in many.

Besides the Portugueze and Dutch, the English also were once possessed of the Trade to Japan, though they lost it again in a few years, for what reasons is not known. Their Factory was set up at Firando, under the care of Capt. John Saris, who went to Japan by the way of the Molucca's, in the Clove, one of the three Ships (the Hector, the Thomas, and the Clove) fitted out by the East-India Company in 1611, for their eighth voyage to the Indies. Capt. Saris upon his arrival in Japan, which was in June 1613, repaired forthwith to the Court of the Emperor Ongoschiosama, who then resided at Surunga, and was admitted to an audience of that Monarch on the 8th of September, of whom he obtained ample privileges, very honourable to the British Nation, whose fame had already reached these remote parts of the world, and exceedingly advantageous to the East-India Company, one of which, and certainly not the least considerable, was, that they should have leave to set out upon discovery

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of the Country of Jedso, or any other part in or about the Empire of Japan, a privilege, which the Portugueze, even at the time of their highest interest with the Japanese, were not able to procure on any terms whatever. The good success Capt. Saris met with in his Negotiations at the Imperial Court, was owing, in great measure, to the assistance of one William Adams, a Kentish man, who had been formerly in the service of the Dutch, and was chief Pilot to a fleet of five Sails sent to the East-Indies, through the Streights of Magellan, under the Command of Jaques Mahay, in 1598. The event of this voyage, the stranding of the Ship, on board which Adams was, upon the Coasts of Bungo, and his adventures in Japan, where he got into great favour with the Emperor, may be seen at large in Purchase his Pilgrims, (Vol. I. p. 126) as set forth by himself in two Letters written from Japan, one of which is dated October 22, 1611. The same Author hath given us (p. 334 & seq. of the first Volume of his Pilgrims) not only a general account of the aforesaid eighth voyage, made by order, and for the East-India Company, but likewise a more particular narrative of the voyage of Capt. Saris to Japan, of his journey to the Court of the Japanese Emperor, and his transactions there, together with the observations he made during his stay in Japan, and the settlement of a Factory at Firando, the whole out of his own Journals. Upon the departure of Capt. Saris for Europe, one Richard Cocks, a Merchant, was left at Firando, with eight Englishmen, three Interpreters and two Servants. Several Letters of this Richard Cocks, and others, have been printed by Purchase (p. 395 & seq. of the said first Volume of his Pilgrims.) wherein an account is given of what passed at Firando after Capt. Saris was gone to the Emperor's Court, as also of later occurrences there after his departure for England, from the year 1614 to 1620. There is nothing else in Purchase relating to Japan, but a short Letter of one Arthur Hatch, a Minister, then lately returned from thence, dated at Wingham in Kent, Nov. 25, 1623, wherein there are

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several very pertinent remarks on the Government of the Japanese Empire, and the state of affairs at that time.

There was likewise a short account of Japan printed in Swedish (Wiisingsborgh 1667, 4to) by Oloff Erichson Willman, together with the voyages of Nils Matson into Asia and Africa, the voyage of the said Willman to the East-Indies, China and Japan, and an account of a journey through Muscovy into China.

The Natural History of Japan, and the State of Physick in that Country, have never been professedly treated of by any writer. Besides what Dr. Kæmpfer hath done himself, and which I have already touched upon in my account of his Life, and in some parts of this Introduction, the following performances of Cleyer and Ten Rhyne, are the only one tending this way, that came to my Knowledge.

*Specimen Medicinæ Sinicæ, sive Opuscula Medica ad mentem Sinensium; continens, I. De Pulsibus Libros quatuor e Sinico translatos. II. Tractatus de pulsibus ab erudito Europæo collectos. III. Fragmentum Operis Medici ibidem ab erudito Europæo conscripti. IV. Excerpta Literis eruditi Europæi in China. V. Schemata ad meliorem præcedentium intellegentiam. VI. De Indiciis morborum ex Linguae coloribus & affectionibus. Cum Figuris æneis & ligneis. Edidit Andreas Cleyer, Hasso-Casselanus. U. M. Licentiatus, Soc. Ind. in Nova Batavia Archiater, Pharmacop. Director & Chirurg. Ephorus. Franco forti 1682, 4to.* This curious work, though it relates properly speaking to the Physick of the Chinese, yet it deserves to be referr'd to Japan, as the State of Physick is nearly the same in that Country as it is in China. The Figures also agree in great measure, with those of an Anatomical Treatise of the Japanese, now in the hands of Sir Hans Sloane.

*Excerpta ex observationibus Japonicis, Physicis, &c. Wilhelmi Ten Rhyne, De Frutice Thee.* This curious account of the Tea was printed by Jacobus Breynius his in *Centuria prima Exoticarum aliarumque minus cognitarum Plantarum.* Gedani 1678. fol. The same Author

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hath also given us (p. 2 of his *Centuria*) an Account of the Camphire Tree growing in Japan, chiefly from the observations of the said Ten Rhyne, who sent him a Branch of it. (Ten Rhyne in the Title to the *Excerpta* abovementioned, is wrongly called Physician, Botanist and Chymist to the Emperor of Japan, where he was only, like Dr. Kämpfer, Physician to the Dutch Factory and Embassy.

Wilhelmi ten Rhyne, M. D. *Dissertatio de Arthritide : Mantissa schematica de acupunctura, & Orationes tres* I. De Chymia ac Botanica antiquitate & dignitate. II. De Physiognomia. III. De Monstris singula ipsius auctoris notis illustrata. Londini, 1683. This dissertation of the Gout was written chiefly with regard to the cure of this distemper by the Moxa, which had been very much recommended by Hermannus Bushovius, a Minister of the Gospel at Batavia. To the *Mantissa Schematica* have been added three Schemes, shewing what parts of the human body are to be burnt with the Moxa, according to the Chinese and Japanese, and likewise a figure of the needle, which the Japanese make use of in the *Acupunctura*.

As to the Language of the Japanese, the knowledge whereof one should have thought a thing of the utmost consequence, not only to those, who used the trade to Japan, but chiefly to the Jesuits and other religious Persons, employ'd in propagating of the Gospel, who could not flatter themselves with any hopes of success, unless enabled, by a competent skill therein, to converse and discourse with the Natives, it may appear strange, that so little hath been done to facilitate the understanding of it. There is indeed a specimen of the Characters at the latter end of the second edition of Maffeus his collection of Letters, (v. p. lxvi. of this Introduction) and another in Purchase, being a copy of the Privileges granted by the Emperor Ongoschiosama to the English, but they were intended rather for curiosity than use. F. Didacus Collado, a Franciscan, is the only one who published, A



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Grammar of the Japanese Language : as also a Dictionary, in Latin, Spanish, and Japanese, in two volumes, and likewise, the way of examining a Japanese in the auricular confession, all which were printed at Rome, 1632, 4to. at the expence of the congregation de propaganda fide, but the Japanese words, in all these works, are expressed only in Latin Characters.

Besides what is to be met with in several places of this History of Japan, relating to the Language of the Country, I have added (Vol. III. Fig. 161) three Alphabets of the simple Characters, and some specimens of the compound ones. But of this, more in my Explanation of the said Table, to which I refer the Reader.

Before I quit this subject, it will not be improper to add a List of the Japanese writers themselves : I have met with the Titles of some in Dr. Kæmpfer's manuscript memoirs, but far the greater part, (which I have marked with a \*) were brought by him into Europe, and are now in the valuable collection of Sir Hans Sloane.

\* Nippon Odaiki. The Annals of the Japanese, giving an account of their origin and remarkable actions, of the succession of all the Emperors of Japan from Sinmu to our days, and of what passed in every one's reign.

\* Nippon Okaitsu, in the literal sense, an adumbration of the great things of Japan, is of a kin to the foregoing work, and relates likewise to the heroic and remarkable actions of the Japanese from the Foundation of their Empire. (An abstract of the principal things, contained in these two works, hath been given in the second Book of this History of Japan.

Tai Fee ki. An account of the war between the families of Feki and Gendsi, which lasted forty years, and ended with the extirpation of the Feki family. It is a large work, divided into four score parts, which are commonly bound up in forty Volumes.

Feeiki mono Gattari : A Discourse of the affairs of the Feeiki's, which turns upon the same subject with the last.

\* Osacca mono Gattari : A Discourse of the affairs of

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Osacca. This is an ample account of the intestine wars, which arose in Japan, upon the demise of Taicosama, between the Counsellors of state appointed by that Monarch, and Ongoschiosama, whom he had made Tutor to Fide Jori, his only Son and Heir, of the celebrated siege of the Castle of Osacca by Ongoschiosama, the taking of that Castle, the untimely end of Fide Jori, and the manner of Ongoschiosama's seizing the Crown of Japan upon Fide Jori's death. This Ongoschiosama is the same Emperor, who granted the liberty of trading to Japan both to the English and Dutch.

\* Simabaraki, or Simabaragasen, an account of the war at Simabara. The rebellion of the Christians of Arima, who retired to the number of 37000, into a Castle upon the Gulph of Simabara, the siege and surrender of this Castle, and the unparallel'd butchery of the besieged, whereby the Christian Religion was totally abolish'd in Japan, are the subject of this discourse. Amongst many other writings of Dr. Kämpfer, now in possession of Sir Hans Sloane, is a translation of these two works.

The History of Abino Sime, Son of the Emperor Abino-Jassima.

Sin dai ki. A History of all the Gods of the Japanese, as they were of old worshipped in the Country.

Tensinki. A particular History of the life and heroic actions of Tensin, who is the chief of the Sintos Gods of the Japanese.

Nippon Idsumi no kuni Oojasijro, that is, the wars of the Gods in Oojasijro in the Province Idsumi.

\* Dai fanja Firamitz. A Treatise of all the Gods worshipped by the Budsdoids.

Sikki moku. The Laws and Constitutions of the Japanese Empire.

Kiusaj. A Treatise of the civil Customs and Ceremonies of the Japanese.

Soogakf. A Treatise containing the precepts of morals, as taught and practised by the Siutoists, or Philosophers of the Japanese: It is divided into five parts.

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Fontsjō O in fisi, that is, in the literal sense, the artifice of the Shadow of the Japanese Cherry-Tree. It is a Treatise of the art of governing by Itakura Suwono Cami, Governor of Miaco, who in the decline of his life retired from business, and wrote this Book under a large Cherry-Tree in his Garden, whence also he hath borrowed that Title.

Tsure dsurè Iosijdano Kenko, that is, the Solitudes of Iosijdanokenko, who was once a Soldier in the Emperor's service, but retired afterwards into a Convent, and turned Monk. It is a Collection of moral Sentences, very conducive to regulate the behaviour of mankind in various scenes of life.

Faku nin Isju, that is, the verses of an hundred men. It is a Book of Poetry, composed by an hundred persons of the Court of the Ecclesiastical Hereditary Emperor, every one of whom furnished his quota.

Kojogun. A Treatise of the Government of Japan.

\* Nipponki. An account of the most remarkable things to be met with in the Empire of Japan.

\* Sitzu Jossu. A Geographical description of the Empire of Japan, translated in Chap. V. of the first Book of this History of Japan.

\* Isje mono Gattari. A discourse of the affairs of Isje, by Nariside, a Person of the Ecclesiastical Hereditary Emperor his Court.

\* A description of the Court of the Dairi, or Ecclesiastical Hereditary Emperor of Japan, together with one hundred different dresses of the Persons composing that Court.

\* Jedo Kagami. A description of the Court of the Secular Monarch at Jedo, with a list of all the Officers, and their Revenues.

Sikki. A Chinese Chronicle, containing a description of the most remarkable occurrences in the Empire of China.

Mannengojomi, that is, an almanack for ten thousand years, wherein it hath been calculated, what days are



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fortunate or unfortunate, according to the influence of the Cœlestial Signs.

\* *Dsiookivi*. An Almanack. They are commonly eight Inches in heighth, and five feet in length.

\* *Osasjo*. A Treatise of the Elements, Worlds, Heavens, Stars, Comets, Meteors, &c.

\* *Kinmodsui*. A Japanese Herbal, wherein are the figures of near five hundred Plants and Trees growing in Japan, with their names and uses. This Work is divided into eight Books, and the Plants are done after the same manner, as I have represented the Tea in a corner of Fig. 138.

A Book of the Quadrupeds of Japan, with the figures of upwards of sixty, done after the same manner, and of the same size, with the Chimerical ones in Figs. 25-32 of this History, which I have copied out of this Book.

\* A Book of Birds, containing near fourscore Birds, done after the same manner.

\* Two Books, containing near an hundred figures of Fishes, Crabs, Shells, Snakes, Lizards, Frogs, Insects, and the like, all done after the same manner. I have engraved some of the most remarkable in Figs. 39-71 of this History.

\* An Anatomical Treatise, containing the figures of several external and internal parts of the human body, not very different from those of the Chinese, engraved in Dr. Cleyer's *Medicina Sinensis*.

\* A Book of Minerals, Stones, Corals, and other curiosities.

\* Two Books of their Habits, Head-dresses, Gowns, &c.

\* Several Books, containing the figures of upwards of 400 Instruments, Arms, Houshold-goods, of the Japanese, several of which I have engraved in Figs. 76, 77, 113-115, 122-126, to facilitate the understanding of some passages in this History.

\* *Kennei Tsiofo ki Mokurokf*. Instructions for

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families, relating to what is to be known or done in a family.

\* Two Books relating to the way of Building of the Japanese, wherein are represented several of their Castles, Temples, Houses, Gardens, Roads, Wells, Hedges, and the like.

\* A Book relating to Agriculture, containing the figures of all the Instruments used in Japan for Ploughing, Tilling, &c.

\* Dodsutski. Several Road-books for the use of Travellers, giving an account of the distances of places, the prices of Victuals, and Carriage, and the like, with many figures of the Buildings, and other remarkable things to be seen on the Road.

\* Three Books of Heraldry, containing the Coats of Arms of the Emperor of Japan, as also of the Princes and Noblemen of the Empire, together with the Pikes, and other Badges and Ensigns of Authority, which are usually carried before them. I have engraved several of these in the Frontispiece, (Fig. 1) and in Figs. 100-104.

\* A Dictionary, containing five thousand Ssin, Common, Taf, and Sso Characters: some specimens of which are to be seen in Fig. 161, in the two last Columns to the left.

\* Several Copy-books, shewing the various figures of their Characters, simple and compound.

\* A map of the whole world, according to the Japanese. It is two Feet broad, and four Feet three Inches long.

\* Several Maps of the Empire of Japan, of two Feet, three Inches in breadth, and six Feet and a half in length.

\* A Map of the Empire of China, divided into its several Provinces of four Feet in length and as many in breadth.

\* A ground-plot of Jedo, the Capital City and Residence of the secular Emperor, of four Feet and a half in length, and as many in breadth, contracted in Fig. 120 of this History.

\* A ground-plot of Miaco, the Residence of the

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Ecclesiastical Hereditary Monarch, five Feet and a half long, and four Feet broad, contracted in Fig. 116 of this History.

\* A Map of the Town of Nagasaki, and the neighbouring Country, four Feet eleven Inches long, and two Feet two Inches broad, contracted in Fig. 78.

\* A Ground-plot of the Town of Osacca, of three Feet in length, and two Feet eight Inches in breadth.

\* A particular Map of the Road from Nagasaki to Osacca, with the representations of the Rivers, Bridges, Towns, Castles, Temples, &c. in a Roll, twenty Feet long, and eleven Inches broad.

\* Another Map of the Road from Osacca to Jedo after the same manner, and of the same length and breadth.

\* Views of the most celebrated Temples, Castles, and other Buildings of the Japanese, to the number of fifty, done by the Natives, in water colours, all of the same size and make with those engraved in Figs. 74, 75, 130 and 131, which I have copied out of this very collection.

Having thus gone through what I proposed to treat of in this Introduction, it may now at last be reasonably expected, that I should say something on my own behalf : I am very sensible, that this performance is far from being without Faults, in excuse of which, although I could alledge several things, yet I will rather rely on the candour of my readers, in hopes, that the difficulties, which inevitably attend the translating of a work of this kind, and which were not a little encreased by something very intricate and obscure in the author's stile, together with the consideration, that I was to translate into a Language, which is not my mother tongue, will be a means to soften the censures of some, and that the pains, I have been at in many other respects, will make amends with more impartial judges, for what imperfections still remain. What I chiefly aimed at, was to express the sense of the author, in as clear and intelligible a manner, as was not inconsistent with the nature of the subject, and the genius

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of the English Language; and being conscious of my own insufficiency, I have, for a farther satisfaction, desired some of my friends to peruse my translation, and to correct what they found very much amiss therein. As to the Cuts, but very few were left finished by the Author: All the rest I have drawn with my own hand, either from his unfinished originals, or from the prints and drawings of the Japanese, in the Collection of Sir Hans Sloane, and if they should appear to some to fall short in point of elegance, though even as to that I have taken all possible care, I have the satisfaction at least, that I can vouch for the truth and accuracy of them, and their conformity with the originals. But there is one thing, which I cannot forbear taking notice of, before I conclude, and that is, that the Author hath repeated, in some places, what he had already mentioned in others: I intended at first to leave out all these repetitions, but upon second thoughts, and for some other reasons, I resolved to give the whole History, as it had been delivered to me: the rather, as the said repetitions, which the Reader is desired candidly to excuse, are in the end not altogether useless, both as they serve to refresh the memory, and to give, in some places, a more ample explanation of such things as were but occasionally touched upon in others.

May 1. 1727.

The  
History of Japan





# The History of Japan

## BOOK I.

### A General Description of the Empire of Japan

#### Chap. I.

Journal of our Voyage from Batavia to Siam, with  
an account of what happen'd during our Stay  
there.



After I had made some Stay at Batavia, the  
Capital of the Dutch East-India Company  
in the Indies, and Residence of the  
Director General, seated upon the great  
Island Java, an Opportunity offer'd for  
sailing to Japan, on board a Dutch Ship,  
call'd De Waelstroom, bound for that

*Occasion of the  
Author's  
Voyage.*

Country. I was offer'd the Place of Physician to the  
Embassy, which the Company sends once a Year to the  
Japanese Emperor's Court. It is now almost a Century,  
since this Empire hath been, as it were, shut up and kept  
from all Commerce with foreign Nations, except the Dutch,  
who being look'd upon as the sincerest of all Foreigners,  
are for this Reason admitted among them and tolerated,  
though under a very strict Inspection, and are allow'd this

A.D.  
1690.

## THE HISTORY OF JAPAN

particular Favour, that their Resident may every Year appear at Court in order to pay their Respect to the Emperor. This is the only Opportunity at present, an European can have of going thither, and viewing the Majesty of that Court and Empire. Our Ship was bound first to Siam, there to dispose of Part of her Cargo, and to take in Goods of that Country, whereby I had an Opportunity of seeing also this famous Kingdom and its magnificent Court.

*Departure  
from Batavia.*

I went on Board on Sunday the Seventh of May 1690 early in the Morning. We weigh'd Anchor the same Day and set Sail with a small, but favourable Breeze. About Noon we made the small Island Eidam, lying a few Leagues off Batavia, along which we coasted till late at Night, when we lost sight of it.

*S. Paul.*

On Monday the Eighth we lost Sight of the high Land of Java, but not of the neighbouring Islands. We were becalm'd in the Afternoon and advancing but slowly, cast Anchor in Twenty nine Fathoms, lest the Currents, which run here very strongly, should carry us too much out of our Course. About half a League off us we saw a small Portuguese Vessel at Anchor, with Chinese Sailors on board, which set Sail from Batavia two days before. She was call'd the *St. Paul*, and had the Image of this Apostle painted upon her Stern. She had been in Japan about five Years ago, notwithstanding that by order of the Japanese Emperor all Portuguese whatever are forbid entring his Dominions under Pain of Death and Forfeiture of their Ships and Goods. I flatter myself the Reader will not be displeas'd to be inform'd of the Occasion and Event of this Voyage, which I particularly enquir'd into at Batavia, the rather since it bears a near relation to the main Subject of this History.

About six Years ago, a Japanese Vessel was forc'd away, in a violent Storm, from the Coasts of Japan towards China, and having suffer'd many Incommodities, was at last wreck'd near Macao, a famous trading Town in China. belonging to the Portuguese. The Portuguese Govern-

## THE VOYAGE TO SIAM

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ment at Macao thought this an excellent Opportunity, to recommend themselves to the Japanese Emperor, and perhaps, which they had more at heart, to recover their former advantageous Trade. For this reason it was resolv'd to relieve the twelve Japanese, whose Lives had been sav'd, to treat them with kindness and civility, and generously to send them back to Japan on board one of their own Ships. But the Event fell far short from answering their Expectation; for when they got into the Harbour of Nangasaki, all the Japanese without exception were committed to Prison, and the Portuguese Vessel strictly guarded, without permitting any Body to set foot on shore, till the Governors of Nangasaki could give an Account of this nice Affair to the Imperial Court at Jedo, and Orders sent from thence as to their further Conduct. The Portuguese were like to be put to Death and to have their Ship burnt, pursuant to the standing Imperial Orders on this head; but the Severity of the Court being somewhat allay'd, partly by length of time, partly by the intercession of Mr. Buteman, then Resident of the Dutch East-India Company, they at last, in consideration of their good Intention, obtain'd leave to return to Macao, and Provisions were offer'd them consisting chiefly in Rice and Water. The unhappy Japanese, after a rude Imprisonment of two years, were set at Liberty, and under a strict Guard sent to their native Towns. One of our Residents, upon his return from Jedo to Nangasaki, met some upon the road. Thus this Voyage ended without the least advantage to the City of Macao. But to proceed on our own Voyage.

We weigh'd anchor after midnight, and on the Ninth in the Morning made the Thousand Islands, as they are here call'd. We were in Sight of the high Land Lampon, in Sumatra opposite to Bantam. We saw likewise the Western Mountains both of Java and Sumatra, and particularly one in Sumatra, remarkable for its height, which to our great Grief we had had so long in Sight, some Months before in our Voyage from Atsijn to Batavia.

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The Wind was variable, mostly S. We were almost becalm'd in the afternoon, and could not make the Island Norderwachten, that is Northern Guard, before Evening. After Sunset a fresh favourable Gale sprung up.

It was cloudy all the Tenth. The Wind E. S. E. We steer'd North out of sight of Land or Islands, excepting some few of the highest Mountains in Sumatra, the tops of which we perceiv'd indistinctly through the Clouds. We cast Anchor late at Night in six Fathoms, to avoid running against Land in the Night, which was seen from the great Mast the evening before, and suppos'd to be the Island Lucipara, lying at the mouth of the Strait of Banca.

On the Eleventh of May we weigh'd anchor early in the morning, but a Calm ensuing forc'd us to drop it again, and to lie by for some hours. About two hours after Sun rising, a brisk Gale sprung up at S. and we steer'd North between Land, which we saw last evening, and found to be the Island Lucipara, and the Coasts of Sumatra towards the Straits of Banca.

*Voyage from  
Batavia to  
Siam  
dangerous.*

Before I proceed further, I cannot forbear observing in general that the Voyage from Batavia to Siam is attended with no small difficulties and dangers, because of the many small low Islands, Rocks, Shoals and Sands. A careful and prudent Pilot must always keep at a due distance from Land, that is, neither too near it, nor too far off, that in case of strong stormy Winds and Turnado's, which frequently and unawares arise in this Passage, he may have an opportunity of coming to an anchor, and by this means preserve the Ship from running a-ground, or from being cast away too far out of her Course. For this Reason Ships commonly lie at anchor over night, the rather if Land was seen the day before, or some Signs appear'd of its being near. The most dangerous Passage because of its Narrowness, Shoals and Rocks, are the Straits of Banca, form'd by an Island of this name, and the Coasts of Sumatra. The Coasts of Sumatra all along the Straits are low, without Hills or Mountains, but well stor'd with Woods. Banca, on the contrary, is ragged and broken

*Straits of  
Banca.*

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with high Hills and Mountains in some Parts, and low verdant ground in others. It seems in the main to be a very fruitful Island. All the Ships bound for the Eastern Coasts of Malacca, for Siam, Cambodia, Cochinchina, China and Japan, pass these Straits. The Coasts of Sumatra, opposite to Banca, have two or three remarkable points running out into the Straits. We got within half a League of the said Coasts, because there is a good soft Clay at the bottom and even ground in six Fathoms Water and more. We made the second Point of the Coasts of Sumatra before Sun set, and lay by against the next morning.

On the twelfth of May we weigh'd anchor before Sun rising, and this morning got as far as the third and furthest Point of the Coasts of Sumatra. The St. Paul (of which above) which was hitherto far astern of us, was now got considerably ahead us. We steer'd along the Coasts to N. N. W. The Sky was thick and cloudy, the Wind variable, mostly S. The Coasts of Sumatra and Banca appeared much as yesterday. In the Afternoon the Wind turn'd contrary, which made us take in part of our Sails, and tack about for a while.

On the Thirteenth of May in the Evening, we got safe to the End of the Straits, between the Mouth of the River Palimbang on our Larboard, and a very high Rock call'd Monapin, upon the extremity of Banca to the Starboard. The Mouth of the River Palimbang, which was about three quarters of a League distant, seem'd to be at least half a League broad. We could see no Land beyond it, whither for its extent, or because of the dusk of the evening. We made the best of our way towards the said Mouth, and the Coasts of Sumatra in seven fathoms and a half, to avoid a dangerous Rock, call'd Frederic Henry, which lies hereabouts, and upon which a Dutch Ship call'd Prince William, bound for Siam, unfortunately stranded, some Years ago, but the Captain and Crew sav'd themselves in the Boat. The Wind proving favourable, and we being past the Straits of Banca, we sail'd all night.

*Palimbang  
River.*

*Frederic  
Henry, a  
Rock.*



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*Seven  
Brothers.*

On the Fourteenth of May in the morning, we came in sight of the Islands Poele Tsju, that is the Seven Islands, otherwise the Seven Brothers. We directed our Course so as to leave the said Islands to the Starboard. It was clear and cool, and a good favourable Gale all Day long. We lost sight of the Coasts of Sumatra, and in the Evening made the Island Puli Saya.

*Puli Scya.*

*Puli Saya.*

We advanc'd considerably all Night, and on the Fifteenth in the Morning left Puli Saya so far a-stern that we could scarce perceive the Top of one of its Mountains, remarkable for its great height. About Noon we made Puli Lingan, and cross'd safely the Æquinoctial Line. It now clear'd up, having rain'd pretty hard the Night before. We were almost becalm'd in the Afternoon advancing but little; about four we had a strong Turnado, the Wind blew hard out of N. W. We run with incredible Swiftness in these dangerous Seas for about two Hours, when the Wind ceasing we came to an Anchor, having been cast pretty much out of our Course.

We set sail again on the Sixteenth in the Morning, with low variable Wind, and clear Weather, after a rainy Night. We advanc'd but moderately, and could not get out of sight of Puli Lingan till Evening, when we cast Anchor.

On the Seventeenth of May we weigh'd Anchor two Hours before Sun-rise: We steer'd N. W. but saw no Land all Day long: The Currents carried us with great Violence N. and N. N. E. It blowing but little, we came to an Anchor towards Evening in Thirty Four Fathoms, and set sail again about Ten at Night.

The Wind was variable all the Eighteenth, and sometimes it blew hard. We steer'd to N. W. without Sight of Land, and resolv'd to pass by Puli Timon, where pursuant to the Company's Instructions our Ships commonly put in for Wood and Water, and with these favourable Southerly Winds, to proceed directly North for Siam.

We were under Sail all Night, and on the Ninteenth in the Morning, perceiving the Top of a Mountain on our



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Larboard Side, we hop'd 'twould be the Island Puli Thingi, *Puli Thingi.* and therefore stood in directly for it. We were not disappointed in our Hopes, and in the Afternoon got Sight of Puli Aur, or Puli Oor, and soon after of Puli Pisang. *Puli Oor.*

On the Twentieth of May about Eight in the Morning, we came to an Anchor before the Island Puli Timon, *Puli Timon.* bearing N. E. to E. I went on Shore with some others, partly to view the Situation of the said Island, partly to observe what Plants and other Natural Things it produces, which hath been in all my Travels one of my chief Cares and Amusements.

Puli Timon is one of the largest Islands situate near the Eastern Coasts of Malacca. It is subject to the King of Johor, who resides at Siperka upon the Continent of Malacca. He governs it by Two Orang Kay's, one on each side of the Island. Orang Kay in the Malayan Language, signifies a Woodman, or a Man entrusted with the Care and Inspection of Woods and Forests. The Inhabitants are a sort of Banditto's, who have been possess'd of this Island a considerable Time, and are of late grown so numerous, that some Years ago one of their Orang Kay's, who came on board one of our Ships, boasted they were no less than Two Thousand in Number, tho' perhaps not half. They live separate from each other in poor small Cottages, consisting only of one single Room, with a small Window and a Door to come in. These Huts are not above five or six Paces long, and two or three broad. All the Furniture within, consists in a Bench round the room, to sit, or lye upon; without, there are some few Pinang Trees: For although the Island consists of scarce any thing but rocky Precipices, yet they choose for their Habitations such Places, where they can have a little flat ground round their Cottages, on purpose to plant some Pinang and other Trees. The Inhabitants are lively enough, and not ill shaped. They are somewhat blacker than the Javans, as they live also nearer the Æquinoctial Line, some of them seem'd to me to be of a very unhealthy Complexion. They pluck out the Hairs of their Beards,

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as do also the Inhabitants of Malacca and Sumatra, which makes them both look like ugly old Women. They are all Mahomethans, this Religion having spread almost all over the East. Their Habit consists in a Piece of coarse Cloath, made of the Bark of a Tree, which they wear about the Waste. They wear a piece of the same Cloath, twisted in form of a Garland, about their Heads; some wear Hats of Gabbe Gabbe Leaves. Gabbe Gabbe is a common Tree all over the East-Indies, and not unlike the Palm Tree. The Indians make their Saga of it, which they eat instead of Bread. The Inhabitants came on board our Ship in small Boats just big enough to hold each a Man, and withall so light, that one Man can easily hawl them on Shore. The Man sits in the middle his Goods laid behind him: The Oars are above a Man's Length, and so shap'd that the Man holding them in the middle rows with both ends on either side of the Boat. They have also larger Boats, which will hold conveniently four People, and with these they venture as far as the Coasts of Malacca. They brought us exceeding large Mango's, bigger than ever I saw them; Pisangs (Indian Figs) likewise of an uncommon Size, about a Span and a half in Length and a Span in their angular Circumference, very large Suursacks, Pine Apples, small Lemons, Fowl, and a very particular sort of Rams, of a redish colour, with long Hairs and a large Tusk on each side. They brought nothing of their Manufactures on board but Bags of Pisang neatly enough twisted, and small Mats of the same Substance, as also of Gabbe Gabbe Leaves, likewise very artfully wrought. They would take no Money for their Commodities; but Linnen, Shirts, Rice, Iron, and other Bawbles were very acceptable to them. They seem to have no Knowledge at all in Money, for having shew'd them some Pieces, they would ask for a small Mat ten times its Value. On the contrary, for a small Piece of course Linnen, perhaps not worth three Farthings, they would readily exchange Victuals to the Value of two or three Shillings. The whole Island, as I have already

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observ'd is scarce any thing else but a heap of Stones, Rocks, and steep high Mountains, and yet, what appear'd to me remarkable, their barren Tops, where perhaps one should be at a Loss to find two or three Inches of Ground, were cover'd with Trees and Bushes. We climb'd up the rocky Shores to look for the watering Places, not without some difficulty and danger, by the Help of the Roots of Trees, which grow up towards the Top, and which running down to the Ground ten, twenty, or more Fathoms, serv'd us instead of Ropes to catch hold at. Between the Heaps and Ruins, for so may I well call them, you meet very frequently with small Lakes, or Ponds of sweet Water, which is in some Places so cold, that having taken the Diversion of washing my self, I was very much indispos'd for some Days after. One River we met was large enough to drive a couple of Mills, and it came down from the Tops of the Mountains, running over the Rocks and Stones with so much rapidity and roaring, that standing by we could scarce hear one another speak. The Water was clear, cool, and seem'd to me to taste somewhat bitter. I had not leisure enough to make what Observations I wish I cou'd have made upon the Plants of this Island. I observ'd in general that there grow many of those, which I found upon the Island Eidam, some few Leagues distant from Batavia, and have describ'd amongst the plants of that Island. Along the Shores I took notice of the following Trees and Shrubs.

Terum Lauk, a middle siz'd Shrub, with oblong leaves, two or three Inches long, an inch and a half broad, almost opaque, with a strong nerve running irregularly across the middle. The Flower was Yellow, pentapetalous or consisting of five petala, dispos'd in form of a Star. The seed was exceedingly beautiful, all green and like a Star of Seven rays. There were three, four or five of these Starry Seeds grew Close to one another, which altogether made a very handsom figure. *Terum Lauk.*

Prija-Laut, is a Shrub which bears a berry somewhat larger than our Juniper berries, green and of a fleshy *Prija-Laut.*

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substance. The leaves are serrated. I observ'd the very same plant in Persia about Gamron or Banderabassi, and have figur'd and describ'd it at large amongst my Persian plants.

*Maanbu.* Maanbu. A pretty large Tree with several obtuse tender leaves, soft to the touch, without a nerve in the middle, sticking together at the end of the branches. I observ'd the same tree at Eidam, but had not then the good luck to meet with the flowers and fruit, which I saw here in full perfection. The flower is somewhat particular. It consists of 5 petala, all on one side dispos'd in form of a Semi Circle, or half moon. Opposite to the flower leaves is a bent stylus standing upwards with a small round green head at the top. To the flowers succeed five berries of a fleshy Substance.

*Papiniok.* Papiniok, hath a white flower not unlike the flower of beans, which family it comes nearest with regard to the leaves, there being three set to each Stalk, the middlemost whereof is longer and larger than the two others, which stand opposite to one another.

Another Tree, whose name I could not learn, had large, tender, roundish leaves, not unlike the leaves of the Filberd-tree, but twice, or thrice as big with many irregular nerves running lengthways and transversely. The flower was Compos'd of an uncertain number of petala, commonly 7 or 9. The fruit was an Apple, not unlike the apples, of which the old Women at Batavia make a particular Ointment, to anoint and smoothe the skins of Children after the Measles, of which I have elsewhere given some account.

*Fine Iris.* Amongst the Plants there was particularly remarkable for its uncommon beauty a flesh colour'd Iris with yellow Streakes, and a thorny fruit much of the bigness and shape of a Nutmeg, and divided into three Cells, in each of which were lodg'd four round white seeds about as big as Pease.

All the Ships bound from Batavia to Siam have instruction from the Company to put in, if possible, at Puli Timon



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for wood and water, this Island being very commodiously seated for this purpose, about half way from Batavia. I was told, and it is not improbable, that there is but little difference between Puli Timon, and Puli-Oor, as to the situation, nature of the place and way of life of the Inhabitants. Upon our arrival in the morning a Gun was fired to invite the Inhabitants to trade with us; In the evening, after the Ship had taken in a good store of wood and water, the same signal was given for us, that went on Shore, to return on board.

We set sail after Supper with a brisk favourable gale. Puli Timon, which in the morning bearing N. E. by E. appear'd small and narrow, made now a much handsomer and larger appearance bearing E. N. E. about half a League distant and seem'd to be about four Leagues long and two broad.

On the Twenty first of May in the morning we lost sight of Puli Timon and discovered the high mountains of Malacca at a considerable distance a-head. We steer'd to N. W. and N. W. by W. to draw obliquely near Land, which we came in sight of before Sunset, being the main continent of Malacca and some small neighbouring Islands. We pass'd the said Islands in the night, and got on the Twenty second of May in the morning within a good league of the Coast of Malacca, along which we pursued our Course to the N. with a fine favourable Land Breeze. The Coasts of Malacca seem'd to me to be not unlike the Coasts of Ceylon very much broken, and rocky near the Sea with steep high mountains up in the Country, otherwise green and full of Timber, and to all appearance very fruitful.

The weather continuing fair and the wind favourable all day long, we made after Sunset the two Islands Puli Capas.

We did not advance much on the Twenty third by reason of calms, and contrary winds which obliged us to lay by the best part of the day.

On the Twenty fourth of May we made the Mouth of

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*Buse.*

*Terchannu.*

*Redans  
Islands.*

*Curious  
Starfish.*

a River, and a small village upon the Continent of Malacca, in Portuguese Maps call'd Buse. The Inhabitants, who are all Fishermen, call'd it Terchannu. The village seem'd to consist of about Fifty Houses or Cottages, built along the Shore. A Portuguese Ship, which, as we were told by the Inhabitants, came from Macao, lay there at anchor with her Colours flying. The Inhabitants speak both Siamish and Malayan. Three of them came on board in one of their boats to sell us fish; and for a course Table-cloth we had as much fish as Twenty hungry people could eat, and amongst others what they call King's Fish, which is a Fish not unlike a Pike, and about three foot long, Korkuades call'd by the Dutch Horse-heads, because of their figure, red Steenbrassemes, Salamets, and Jacobs Ewertzen. We were becalm'd in the afternoon, and cast anchor in sight of some small Islands call'd the Redans Islands. Some of the Ships Company diverted themselves, as usual, with fishing, and one of them catch'd a very fine Starfish with nine Rays. The main body held four Inches in Diameter, and each Ray was near one span and a half long, so that the Diameter of the whole Creature was three spans at least. The upper surface was rough to the Touch, as it were full of small Scales. The thickness of the main body was two Inches representing a separate Star with nine short Rays rais'd above the substance of the body, in the Centre of which was a round hole, or mouth, pretty large and edged with two rows of fibres. The larger Rays were square in circumference, and of the thickness of a finger, streight, running into a point, of a whiteish, pale colour, and mark'd on the upper surface with Spots running across like Clouds, resembling those of a Tyger's skin. Both sides of the upper part were lin'd up to the point with a row of prickles joyning very close and growing still closer, as they run on towards the point. The under surface of this Creature was something softer to the touch or of a white colour, and each Ray lin'd on each side with a row of small feet like an Indian Millepes, or Fortyleg, which



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in moving confusedly together afforded an odd and diverting sight. In the main body was a cavity tolerably deep, from which Issued a channel along each Ray. The inward substance was white, hard and so brittle that some of the Rays broke in my hands. (Fig. 3.)

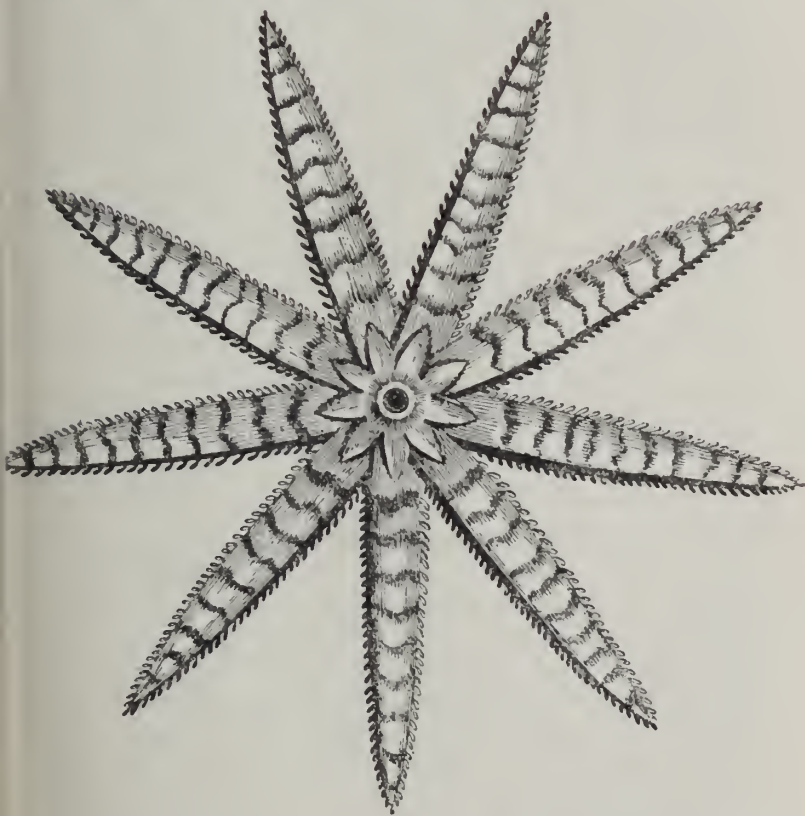


FIG. 3. A curious star-fish with nine rays caught near the Redans Islands upon the coasts of Malacca.

We had tolerable good weather on the twenty fifth, twenty sixth and Twenty seventh of May, safe, that meeting every day with Turnado's which frequently arise in this passage, we were obliged to lie by, till it blew over.

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The Coasts of Malacca seem'd to be all along well inhabited.

*Cape Patany.* On the twenty eighth of May, we made Cape Patany, when the wind turning of a sudden to N. W. by W. we tack'd about for a while advancing but little, and at last cast anchor in sight of the said Cape. We had several fishermen came on board, and sold us fish for Linnen. Among the rest they brought us some of those Animals, which our Seamen call Sea Cats, and which are true Ichthyothuria having neither bones nor fibres like other fish. We catch'd abundance of them in our voyage to Japan, whether I refer the Reader as to a more particular description. It will not be improper here to observe, that Linnen is, what the Inhabitants of Malacca, as well on these as on the opposite Coasts, towards the Straits of Malacca, and the Gulf of Bengale, as also the Inhabitants of the neighbouring Islands, covet most, and willingly exchange for the product of the Country, victuals, and manufactures, to the great advantage of seafaring people. They are for the most part fishermen and admirable Swimmers, as they also pass the best part of their Life at Sea. I was told by several of our Seamen, which had been that way, and were Eyewitnesses to the fact, that the Inhabitants of the Nicobar Islands, which lie in the Gulf of Bengale, and are commonly met with in going from Malacca to Bengale, are such good swimmers, that they will follow a ship with all her Sails crowded, and come up with her. In swimming they every now and then leap out of the water. They tie their goods about their neck, and sell them on board for Fish hooks, small knives and such other bawbles, but chiefly for Linnen if they can get it. They climb up the Ship wherever they alight, with great swiftness and dexterity. They are for the most part strong, and well built with wide mouths, and large teeth; when for diversion's sake a Gun was fir'd they would all jump over board, and a while after climb up again. The Portuguese frequently put in at these Islands to trade with the Inhabitants. They speak a peculiar

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Language of their own. Yet they understand some Malayan, Portugueze and Dutch words. They are said to be still so savage and cruel, that if an European hath the misfortune to come into their hands they will greedily devour him, and yet inferior in barbarity and fierceness to their neighbours the Inhabitants of the Andeman's Islands, which lye also in the Gulf of Bangale. The Bramines say, that the Inhabitants of these Andeman's Islands are incarnate Devils and animated by the Souls of impious and wretched men. These Islands are not easily to come at, because of the shoals and rocks which encompass them.

*Andeman's  
Islands.*

On the Twenty ninth of May, we set sail before Sunrise. We had not been long under sail, when a Storm arising out of the North, befel us so suddenly, that we could not furl without some difficulty. The Storm went over in about two hours time, but the wind continuing contrary kept us at an Anchor till the Thirtieth in the morning. In the mean time I beg leave to make a short digression, and to give an account of the remarkable shipwreck, and wonderful preservation of a native of Japan, a Passenger on board our ship from Batavia to Siam, which I had from himself. His Name was Hanje-mon: He was an honest and industrious man, and besides his own Mother Tongue, well vers'd in the Chinese, Tunquineese and Cochinchineese Languages, as also in the Malayan and Siamese. He was born at Firando in Japan, and having left his native Country settled in the Kingdom of Siam. In 1682 he went on board a large Siamese Jonk, bound for Manilhas in the Philippine Islands. The Pilot of this Jonk, on board which there were besides him sixty four other People, was a Portuguese. After a tolerable good Voyage the Ship stranded in fair weather on a rock about two Leagues off a small low Island, call'd by the Portuguese Visia Grande. The Pilot and some others went into the Boat, and after six Days driving made the Coasts of Tunquin from whence they return'd to Siam. The best part of the Crew were carried off to Sea, and doubtless perish'd.

*Remarkable  
Shipwreck in  
sight of Visia  
Grande.*

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Hanjemon and thirteen others were thrown upon the abovemention'd Island, which was not above two Leagues distant from the place, where they stranded. 'Twas happy for them that the weather prov'd fair, and the Sea calm, because otherwise they must have all inevitably perish'd. Visia Grande belongs to the Philippine Islands, being situate not far from the great Island Luzon, or Manilhas. It is a low flat Island without hills and woods, but not without Plants and Bambous. It was found to be 357 fathoms broad, and 363 fathoms long. Hanjemon and his unfortunate Companions, found, for their support upon the Island, a large quantity of Birds, which were so tame that they could take them with their Hands when they pleas'd. They had long bills, and were observ'd to be only of four different Kinds. One Kind among the rest, which was black and white, and the same which the Portugueze call Parginje, prov'd the most useful to them, because of the Eggs, which were almost as large as Hen's Eggs, and which they could eat all the Year round. Upon the Coasts they catch'd large Tortoises, upon which they liv'd six months in the Year. Among the Plants they found the Dracontium, the large root of which is eat in the Indies, after its sharp Juice hath been squeez'd out. They diligently gather'd what wood was cast upon the Island, and having made a sort of a float of it, they went in still weather to fetch what wood, iron, and other instruments they could get from the wreck, which prov'd afterwards of good use to them in catching of Fish, and providing themselves with other necessaries. They made fire, after the Indian manner, with rubbing two dry sticks of Bambous against one another. Their Cloth being all worn out, they supplied the want of it, with the skins and feathers of the Birds they kill'd, stitch'd together as well as they could. The large Shells, which are call'd by the Dutch in the Indies Vader Noachs Schulpen, that is, Father Noah's Shells, serv'd instead of pots to dress their Victuals in. But they found that they would not hold out long against Fire. To remedy this inconveniency,



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they besmear'd them with the blood of the Birds they kill'd upon the Island, having observ'd by chance to their great joy, that thus daub'd they would hold out longer. In short, little was wanting for the support of their Lives but fresh water, to supply which defect they dug holes in the ground, in several places of the Island, to gather the rain water, which they afterwards put by for use in the abovemention'd large Shells. They also took particular care, to gather and to lay by what pieces of wood were from time to time thrown upon the Coasts. After this manner they shifted for near eight years, having lost in the mean time three of their Companions, and thought of nothing else but ending their days in this solitude. But at last the desire of returning to their Wives, Relations and Friends prevail'd with them so strongly, that they resolv'd unanimously to build of their provision of wood a boat, or rather a monster of a boat, and to trust themselves once more to the mercy of the waves, rather than to lead any longer so comfortless and miserable a Life on a destitute, uninhabited Island. So they all went to work, and having got their boat ready, embark'd eleven in number, unknown where their fate and good fortune would carry them. After thirty one whole days driving, and many hardships endur'd, they at last got into the Bay of Tunquin upon the Coasts of the Island Haynam, and as good luck would have it, upon that part of the Island towards Canton, which belongs to the Chinese, the other side towards Cochinchina, being inhabited by a merciless and savage People. The Chinese Governor of this Island receiv'd them with all imaginable kindness, clad them, and sent them to Macao, from whence three of them came on board a Portuguese Ship to Batavia, one of which stay'd there. Hanjemon, and his Companion return'd to Siam on board our Ship; and the latter understood to his great grief, that his Wife, impatient of his long and tedious absence, had laid aside all hopes of ever seeing her Husband again, and married a Portuguese, by whom she had already a Child.

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We made very little way on the 30th. On the 31st we met with a small accident, being so suddenly befallen by a strong Turnado, that as we were taking in our Sails, we lost our foremast, which split to pieces, and fell down partly upon deck, partly over-board. Two of our Men, which stood at the top, fell over-board, one of which swam aboard directly, and was sav'd with ropes and wooden bars, which were held him down. The other miss'd the Ship, but catch'd hold of the tow, which tied our Boat to the Ship, and held it fast, notwithstanding the Ship run very swift, till two Men stept into the Boat, and took him up not without great difficulty: Neither of them seem'd to be hurt or bruis'd outwardly, but one complain'd of great pains in his side, the other in his breast. It was happy for us, that the rigging of the foremast broke, because otherwise it might have endanger'd the great mast too. We had no sooner dropt anchor, and taken our sails in, when the Storm blew over; we lay by till the next day mending our foremast.

On the first of June, the Wind turn'd to S. S. W., S. W. and S. we crowded all the sails we could, and to keep the Ship in balance, hoisted both sprit sails.

Having got our foremast mended, and up again, and the wind continuing favourable, we got pretty much forward in sight of flat low Land, being the Coasts of Ligor, and made on the fourth of June three large Islands in ten degrees of Northern Latitude, belonging to the Kingdom of Ligor, the first, set down in the Maps Puli Cornam, in the morning, the second Puli Sancorij, which lies just under the tenth degree of North Latitude, about noon, and the third, Puli Bordia, soon after. At night we left them all a-stern, and were extreemly pleas'd with being now got within the Jurisdiction of Siam, for on the fifth of June we made the Country of Kui, the Wind continuing still favourable by S. W., S. S. W. and S. The Coasts are hereabouts very steep and rocky, and as I thought not unlike the Coasts of Sweden, with many dangerous Shoals, Rocks and small Islands, partly

*Ligor.*  
*Puli Cornam.*  
*Puli Sancorij.*  
*Pulia Bordia.*



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inhabited, partly uninhabited, all along, which I was the more surpriz'd at, as there is not the least hint of any such thing in our Maps, and indeed I cannot forbear observing in general, that most Sea Maps are so ill done, that I wonder misfortunes don't happen oftner, there being nothing in the least to be depended upon their certainty. Monproncena, a Merchant of Siam, gave me some information about these Coasts, which he was well acquainted withal. He was the late King's Factor and in the late revolution of Siam, of which more in the following Chapter, made Prisoner by the French, who took from him the goods he was entrusted with by the King, and some of his own, and set him ashore at Paliakatta, where the Governor receiv'd him kindly, and sent him with his family to Batavia. He nam'd the largest of the abovemention'd Rocks and small Islands Samajotn, and mention'd the following places from thence to the mouth of the River Meinam. The several Rocks and Islands, which we saw on our Larboard, in general he call'd Pran, or Pranj. Next, he said, follow'd Czam, or Ce'am, then going further up, Putprib, then Isan, then Mayaklon, then Satzyn, then the mouth of the Meinam, which in the Language of Siam is call'd Pagnam Taufia.

On the sixth of June in the evening we arriv'd safely in the road of Siam, and having notified our arrival by a discharge of five Guns, we cast anchor. The mouth of the Meinam bore directly N. about three Leagues off.

*Arrival in the  
road of Siam.*

On the Seventh of June, early in the morning, I went on shore with Mr. Gudward and van Loohn. From the anchoring place to the mouth of the River there is a soft muddy clay at the bottom, where all sorts of Ships may safely ride. We took notice, as we went along, that marks were put up in several places for such ships, as can sail up the River to avoid the shallows. We likewise met several Fisherboats, and the Men busy about fishing. At the mouth of the River we could scarce discern the tops of our Masts. Several Chinese and other yonks lay there at anchor. The Mouth of the Meinam opens itself into

*Meinam  
River.*

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*Amsterdam.* the Sea, as it were, between two wings of low marshy Land, which is nothing but mud gather'd together, and overflow'd in high water. Not far off we saw some batteries planted with Cannons on both sides of the river, which were rais'd in the late french troubles. About noon we arriv'd safely at the Dutch habitation and storehouse call'd Amsterdam, near two Leagues distant from the mouth of the River, and were civilly receiv'd by the Governor of that place one Core, a Swede by birth.

On the Eighth of June in the morning I tried to walk about a simpling in the adjacent woods, but to very little purpose. I had done the same the evening before with no better success, a great part of the woods being at that time overflow'd, and that part, which is dry, infested with Tygers, and other voracious beasts. Among the Ferns I observ'd very many I had seen growing wild with us in Europe; I found also several sorts of Cyperus grasses in marshy places, with a fine *Alcea frutescens*, and some other plants, which I have describ'd elsewhere. An old Guide, that pretended to some skill in plants, assur'd me, that the *Anacardium* Tree is to be found plentifully about Bankok. We sent our boat back again to fetch four Chests of Silver from on board.

On the Ninth of June, We sail'd up the River in our own boat, and by the way diverted ourselves with shooting of Monkey's which are seen frequently upon the Banks of the River climbing up the Trees.

*Bankock.*

At Bankock we saw the new Fort, which was rais'd by the French on the right bank, quite demolish'd. The banks above Bankok are pretty well inhabited, and stock'd with houses and villages. I do not mention here the names of particular places, because I have set them down in a Map of this River, which I had the opportunity of making at this time in going up, and which I corrected afterwards in several places as we fell down again to return on board. On the tenth in the morning we came to a small Island washed by two arms of the River where there are several temples and habitations of the Talapoins. I

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went on Shore, and took notice in one of the temples of three sitting, and a standing large Idols, gilt, with Mandarin's Caps. About Forty smaller Idols kept them Company standing at their feet. We cast anchor at night a few miles from the Capital.

On the Eleventh of June We arriv'd, God be prais'd, in good health at our factory, situated below Judia, a little before nine in the morning, just as they were a going to perform Divine Service, it being Sunday. In the afternoon the Director of our Factory had notice given him, to keep with his people within doors the next morning, because his Majesty intended to go abroad. When the King of Siam goes abroad, every body must keep out of the way, as they do in Persia when the King's Women go out. All the windows are shut, and not the least noise to be heard. If one happens by chance to meet the King, or his Wives, or the Princess Royal in the open fields, he must prostrate himself with his face flat to the ground turning his back to the Company, till they are out of sight.

*Come to  
Judia.*

On the Twelfth of June, at four in the afternoon, the Berklam's or Chancellor's of Siam, who hath also the direction of foreign affairs, his Mother was buried with great pomp and solemnity. The Siamites call also their Nurses mothers, and those brothers and sisters, who suck'd the same Breasts. This was only the Berklam's Nurse, for his Mother died, and was buried about Fifteen months before. The burials of Siamites of quality are pompous and magnificent beyond expression. The Corpse is carried to the burial place by water in a stately Prow, as they are here call'd; which is sometimes gilt all over, the Drums beating and the Music playing all the while. The Corpse is either laid on the face in a coffin, or placed in an open chair expos'd to the view of the Spectators, tho' often it smells intolerably, by reason of the time and delay the preparations for their burial require. And yet persons of quality esteem it one of their chief cares, as soon as they are taken ill of a violent, or lingring sickness, to

*Funeral of the  
Berklam's  
Mother.*

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order the necessary preparations for their funeral to be got ready betimes. The Coffin is a sort of an oblong-square Chest, or box, not unlike the German Coffins, gilt, or cover'd with gilt paper. It is plac'd under a stately herse with a cieling, which is likewise gilt and curiously adorn'd with fine columns and cornishes, supporting several arched, bended roofs in proportion to the deceased's quality. At the side of the boat which carries the dead corpse is row'd another of equal length, with a beautiful gilt pyramid, built in form of a steeple. Before and behind are several other prows, with high poles of Bambous in the middle, hung with eight or ten gilt crowns made of paper. The annexed figures will give the Reader a much better Idea, than could be expected from the most accurate description. All these several prows lie along the banks of the River till the funeral is over. After this manner the Corpse is brought to the burial place, accompanied by Talapoins, the Music playing all the while, and there burnt together with the coffin. The remaining bones and ashes are gather'd together, and interr'd, and a stately Pyramid erected over them, instead of a Monument, the height and magnificence of which are again proportionable to the deceased's quality. The place, where the Berklam's mother was interr'd, was seated between two branches of the River opposite to the City, and enclos'd with a square row of Banners, Flags and other Ornaments dispos'd in form of pallissado's. Upon the middle of the place was erected a stately tower of an extraordinary height, curiously adorn'd and supported with fine pillars, columns and cornishes: under this tower, which had two gates opposite to one another, the corpse was laid in a magnificent coffin upon a pile of precious wood, to which the King put fire himself, in honour to the Berklam, for whom he hath a peculiar esteem. At one side of this Tower was erected a convenient building for the Talapoins, and the door leading to it was cover'd with several gilt roofs.

*Audience of  
the Berklam.*

Some Days after Mynheer van Hoorn, Director of our Factory, with Mr. Daniel, and Mr. Moses Brocseborde,



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two Persons well skill'd in the Siamish, Malayan, and several other Eastern Languages had a public audience of the Berklam, as Lord High Chancellor and Director of foreign affairs, in order to deliver the Letters, and

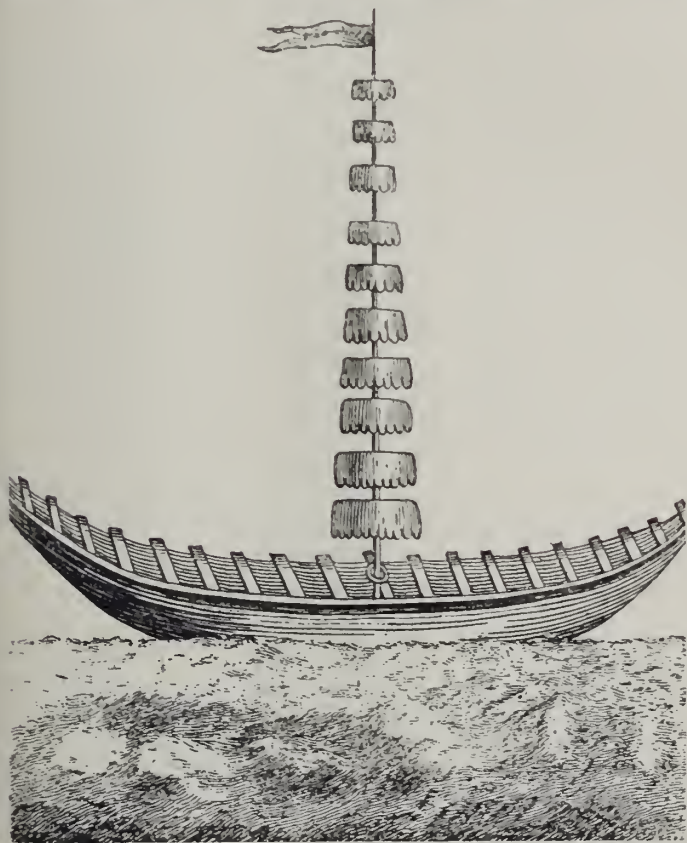


FIG. 4. A Prow, or boat, such as the Siamites use at their funerals.

Presents, we had brought over on board our Ship for his Majesty and him. The Captain of our Ship, and I, were likewise admitted to it. The day of the audience between seven and nine in the morning there came over to our Factory four Operas, or Mandarins of the second rank to

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conduct us, of the number whereof were, Opera Tsijat, an Indostan, now chief of the Moors, or Mahometans, and the King's Siabander, or Receiver of the Customs for foreign goods, clad after the fashion of his Country, in a gown embroider'd with gold, with a turbant upon his head, a Chinese Mandarin with his Hairs tied up, otherwise clad as the Mandarins of Siam are, and two Siamites, both Mandarins, one of which was about fourscore years of age. We treated them and their retinues, with Brandy and Sweetmeats, but the Indostan and one of the Siamites refus'd to drink. Their prowes were very sumptuous and pretty, particularly that which was sent to bring over the Letters for the King and Berklam, on board which went the Interpreter alone. It was not unlike the others as to its shape, but somewhat larger, and prow and stern higher. The Moor's prow had this particular, that all the watermen were clad in shirts or gowns of coarse linnen, with flat yellow and white Caps. His chair was lin'd with green, yellow and white. On each side of it there was a bench for his retinue. But the chair stood higher than the two benches, according to the fashion of the Country, which requires that persons of quality should have their seats plac'd higher than persons of an inferior rank. On each side of the chair stood a Scimeter and Pike, gilt and adorn'd with precious Stones, as badges of their authority, which all the Mandarins cause to be carried after them upon solemn occasions. These state Scimeters have handles fix'd to them at least a Man's length, so that one may cut and beat with them as with Scythes. The chairs are compos'd of several pieces. Right upon the prow lies the first deck, or layer, rais'd about a span above its borders, three or four paces long, and as broad as the prow, neatly carv'd and adorn'd with beautiful Cornishes. Upon this first deck is plac'd another less in compass, but higher and adorn'd after the same manner. Upon this second Deck stands the Mandarins four legg'd gilt chair, and over it is extended a sort of Canopy, which is fix'd to the chair with gilt Cramp-irons, almost round and withal



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so wide, that its Diameter exceeds the breadth of the

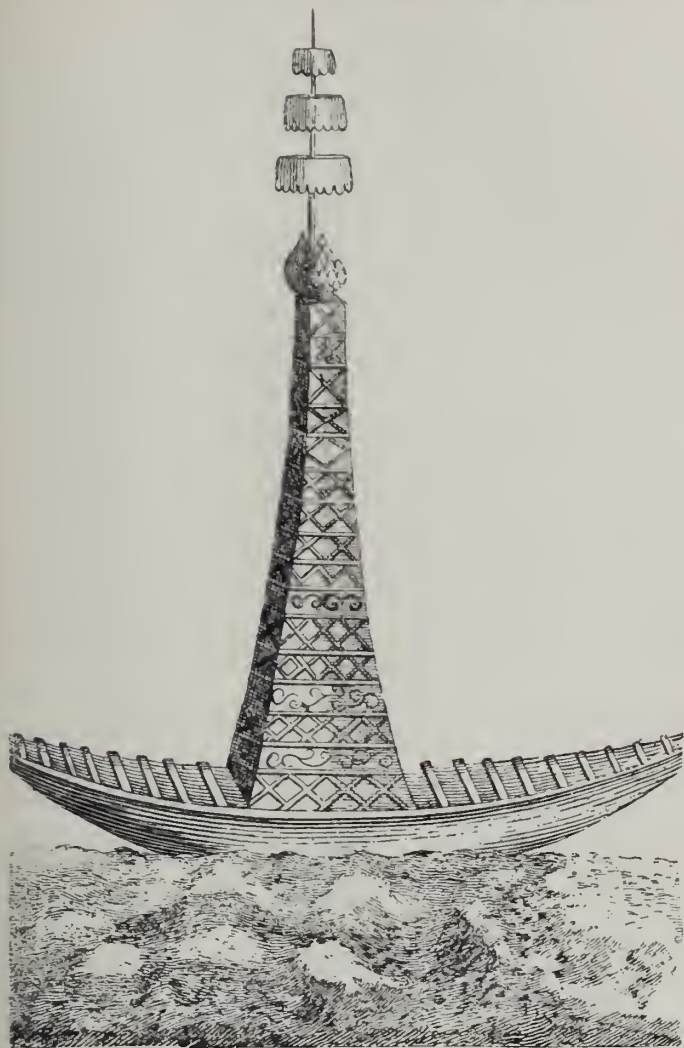


FIG. 5. A Prow, or boat, such as the Siamites use at their funerals.

prow. It is made of Leather, lin'd within with black, without either gilt all over, or red with gilt borders.

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Every thing being ready, we went away to the audience in the following order. First, Opera Sijot the Moor, then the three other Mandarins, each in his prow. Next follow'd the prow, which carried the Letters for the King and Berklam, which were writ in Malayan and Dutch, and kept each in a Purse embroider'd with gold. The purses were laid in a golden bason, which was cover'd with an embroider'd cloth, and put into a box of Pinang, adorn'd with pearls according to the custom of the Country. With these Ornaments they were plac'd upon a stool right under the middle of the Canopy. The Interpreter sate before them upon a Carpet. We follow'd next to the prow with the King's Letters in a particular short prow sitting under a Canopy lin'd with red. In this order we went up the River, coasting for some time the walls of the City, and then turning in towards the Berklam's House, where he gives publick audience, and appears with all his pomp and splendor. We went ashore on this side of his House, and walk'd the remaining part of our way thither. The Court was dirty and nasty enough, but however in somewhat better a condition, than that of his other House, where we had had a private audience of him some Days before. Entering the Court we took notice to the left of an open House, or Room, almost square, without walls, the floor of which was cover'd with boards and full of people, some sitting, some walking and conversing together. A large Elephant compleatly harness'd stood in the Stable to the right. Opposite to the entry was a stony staircase, leading to the Berklam's House, where we were to have our audience. We went up the same and then pull'd off our Shoes. This House hath but one single Room, or rather lofty Hall, like a Church. It is white within and full of Dust and Cobwebs. Seven square pillars on each side, supported the cieling, which was rais'd under the third roof, and neatly enough painted with red branch'd work. About the middle of each pillar hung a large plate of chinese Copper. In the wall between the pillars were long openings with shutters instead of

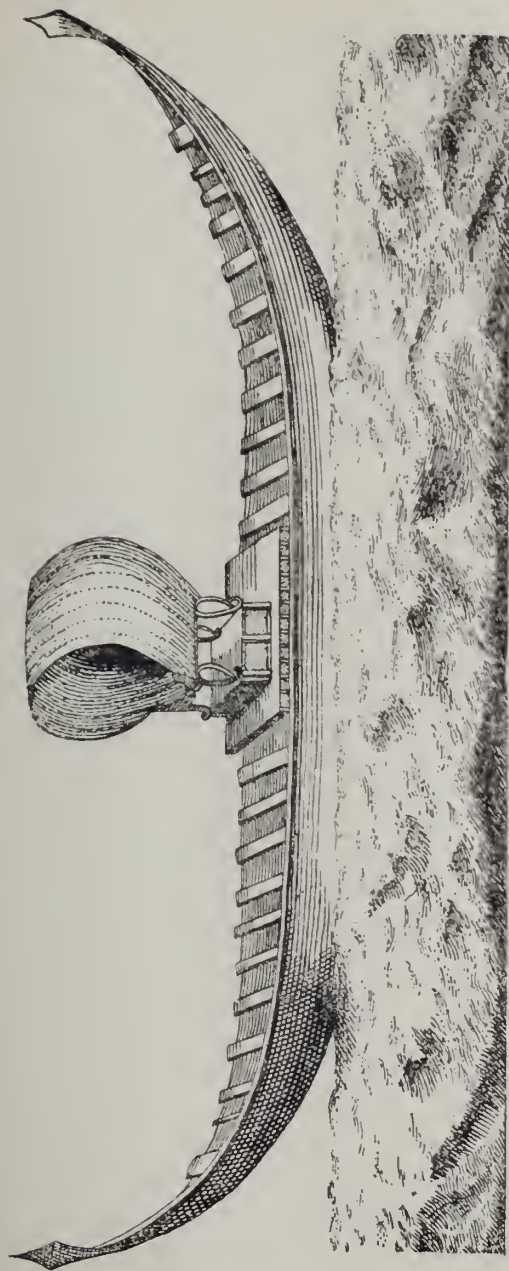


FIG. 6. The boat on board which were carried the letters for the King of Siam, and the Berkham, on the day of our audience.

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windows. There were two entries into the Hall, with a window between them; Poles of Bamboos were fix'd to the pillars on each side of the Hall hung with white Cloth, behind which, between the pillars and the wall, were the Berklam's servants and domesticks, without any order, some sitting, some lying on the ground. Before sate the Mandarin, as Oja Tewejaata, a Mahometan, set over the Quarry of the King's Elephants, next to the Berklam on his right, Oja Pipat, Deputy Berklam to his left, both with golden Boesets before them. Boesets are cubical boxes made of Pinang, and marks of the King's favour, which he presents his Mandarin with, when he gives them their names, and raises them to that dignity, which is never done without having first ask'd advice of his Astrologers. Below these two there sate several other Siamish, Chinese, and Mahometan Mandarin. I counted twenty three to the Berklam's right, and one and twenty to his left. Seven of the chief on each side sitting uppermost, had golden, and two others which sate next them silver Boesets standing before them. The Letters, with the purses, bason and other ornaments, were plac'd before the Berklam about four or five paces from him. We sate in the middle between the two rows of Mandarin, a Pinang bason with Betel and Pinang minc'd, and Jasmin and other flowers laid round the borders for ornaments sake, was set before each of us. The Berklam, as representing the person of the King sate in a particular enclos'd apartment, at the upper end of the Hall, behind an embroider'd Carpet laid over a pole of Bamboos and rais'd about two or three foot above the ground, shewing only the upper part of his Body. Two gilt Umbrello's were plac'd before him, one at each side. Behind him were two golden Daggers, laid upon as many cushions, and a state Scimeter as above describ'd stood at each side. Two European pictures hung behind him on the wall encompass'd with branch'd work, instead of frames, after the Country fashion. Having all seated our selves, the Berklam ask'd Mynheer van Hoorn by the Interpreter, how the General of our

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East India Company did, how long he had been in the Indies, what Troops we had now at Batavia and at Bantam, which of the two was the better Country, as also who we, the Captain and I were? These and some other questions being severally answer'd, the purses containing the Letters were open'd, and the Letters having pass'd through the hands of several of the Mandarins then present, read aloud. The Interpreter not understanding some of the Malayan expressions, Mr. Moses and Daniel were desir'd to help him out. The audience having lasted about three quarters of an hour, we were conducted by the Berklam's Son, who till then had been behind his Father, through his other House to our prow, and from thence to dinner, which stood prepar'd for us.

Nothing else remarkable happen'd during our stay at Siam, except, that towards the latter end of this month an order from the King was made publick, forbidding his Subjects to wash themselves in the River. I saw afterwards several Siamites washing themselves in their boats with River-water, it being impossible for this Nation to live without Water. The reason of this order was, because several people had been bit of late by a venomous water Snake, or Lizard, and died a few hours after. I was told that these Snakes do not exceed a finger in length, and a Leech in bigness, that they are cheker'd with brown and blue, and that they infest the River but once in eight or ten years. To oblige the people to a strict compliance with this order, it was order'd at the same time, that the Relations or Heirs of every Person that should die of the bite of this venomous Creature, should pay a fine of fifteen Thails.

*Siamites  
forbid to wash  
themselves in  
the River.*

*Venomous  
Water  
Lizard.*

[Chap. II.



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## THE HISTORY OF JAPAN

### Chap. II.

The present State of the Court of Siam, with a description of Juthia, the Capital City and Place of the King's Residence.

*Present state  
of the Court of  
Siam.*



He Kingdom of Siam is the most powerful, and its Court the most magnificent among all the black Nations of Asia. The present Tsiaufa, or Sovereign, is Petraatia, who upon the Death of his Predecessor Pro Narees Naray e pintsiau seiz'd the Scepter by cruelly extirpating all those, which had a better right to the Succession. He had the greater power to effect this, as he was Captain General in the late King's life-time, who besides had entrusted him with the chief administration of the Kingdom during his long sickness, which at last, tho' he was not without hopes of recovery, prov'd incurable. The discovery of a Conspiracy form'd by a Minister of State, whose name was Constantin Faulcon, against the next heirs to the Crown, and their friends, furnish'd him with a fair opportunity of compassing his ends. I will in a few words relate the History of this Conspirator, and the particulars of the Conspiracy it self.

*History of  
Constantin  
Faulcon.*

*His rise.*

Faulcon, (or as he sign'd himself, Phaulkon,) was a Grecian by birth, a Man of a great understanding, of an agreeable aspect, and an eloquent Tongue, notwithstanding he was brought up to no learning, and had pass'd his younger years mostly at Sea among different nations, particularly the English, whose Languages he had learnt. Being in the service of the latter in quality of Cockswain, he came to Siam, and obtain'd an employment at Court. His natural parts, ready apprehension and good success in affairs entrusted with him, which were first of small consequence, but by degrees of more moment, rais'd him in the space of nine years to the highest credit and



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authority. For he was put at the head of the Finances of the Kingdom, and had also the direction of the King's Household: Almost all publick affairs of the most important concern were determin'd by his advice, and whoever had any thing to sollicit, was oblig'd to apply to him. The better to secure himself in this authority he thought it necessary to support it by some foreign power, of which he judg'd the French Nation to be the most proper for seconding his designs, which even seem'd to aim at the Royal dignity. In order to this he made his Sovereign believe, that by the assistance of the said nation he might polish his subjects, and put his dominions into a flourishing condition: Accordingly an Embassy was sent from Siam to France, which occasion'd two in return from thence to Siam. Jesuits, Artists and military officers were invited from thence. General des Fargues being arriv'd with some hundred Soldiers was by him put in possession of the Fortress of Bankok, the Key of the Kingdom, situated on the great River Meinam six Leagues from the Harbour. The French Soldiers together with other troops rais'd in the Country were there put in Garrison, and the place made stronger by new fortifications. These preparations being made, he enter'd into measures with the French General, and some Mandarins, or officers of the Crown, whom he confided in. Monpi Totso, the King's Son in law, and by him adopted, a dependant of his and the French, was to be placed on the throne, assoon as the sick King should be dead, whose encreasing dropsy threatned him with a sudden dissolution. Petraatia and his Sons, the King's two brothers, as presumptive heirs to the Crown, and whoever else was like to oppose the Conspirator's designs, were to be dispatch'd out of the way. Pursuant to this Scheme Monpi's Father, and relations, had already rais'd fourteen thousand Men, who lay dispers'd through the Country and the better to facilitate the execution of this design, Faulcon persuaded the sick King, having found means to introduce himself into his apartment in private, that it would be very much

*He conspires  
against the  
Heirs to the  
Crown.*

*Puts the  
French in  
possession of  
Bankok.*

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## THE HISTORY OF JAPAN

*The Conspir-  
acy discovered.*


*Faulcon  
and the  
Conspirators  
imprisoned.*

*Monpi  
beheaded.*

*Faulcon's  
execution.*

for the Security of his person during the ill state of his health, to send for the French General, and part of his Garrison, up to Livo, where the King then was, being a City fifteen Leagues North of Judia, and the usual place of the King's residence, where he used to spend most part of his time. General des Fargues being on his way thither, the Conspiracy was discover'd by Petraatia's own Son, who happening to be with two of the King's Concubines in an apartment adjoining to that where the Conspirators were, had the curiosity to listen at the door, and having heard the bloody resolution they had taken, immediately repair'd to his Father to tell him of it. Petraatia without loss of time acquainted the King with this Conspiracy, and then sent for Monpi, Falcon and the Mandarines of their party, as also for the Captain of the Guards to Court, and caused the Criminals forthwith to be put in Irons notwithstanding the King express'd the greatest displeasure, at his so doing. Falcon had for some time absented himself from Court, but now being summon'd he could no longer excuse himself, though dreading some ill event, 'tis said, he took his leave from his family in a very melancholy manner. Soon after his Silver Chair, wherein he was usually carried, came back empty, a bad omen to his friends and domesticks, who could not but prepare themselves to partake in their master's misfortune. This happened the nineteenth of May in the year 1689. Two days after Petraatia order'd against the King's will Monpi's head to be struck off, throwing it at Falcon's feet, then loaded with Irons, with this reproach, See there is your King. The unfortunate sick King heartily sorry for the untimely end of his dearest Monpi, earnestly desired, that the deceased's body might not be exposed to any further shame, but decently buried, which was accordingly complied with. Monpi's Father was seiz'd by a Stratagem upon his estate between Judia and Livo, and all their adherents were dispers'd. Falcon, after having been tortur'd and starv'd for fourteen days, and thereby almost reduc'd to a skeleton, had at last his

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Irons taken off, and was carried away after Sunset, in an ordinary chair, unknowing what would be his fate. He was first carried to his House, which he found rifled: His Wife lay prisoner in the Stable, who far from taking leave of him spit in his face, and would not so much as suffer him to kiss his only remaining Son of four years of age, another Son being lately dead and still unburied. From thence he was carried out of Town to the place of execution, where notwithstanding all his reluctancy he had his head cut off: His Body was divided into two parts and cover'd with a little earth, which the Dogs scratch'd away in the night time, and devoured the Corpse to the Bones. Before he died, he took his Seal, two silver Crosses, a relick set in gold, which he wore on his breast, being a present from the Pope, as also the order of St. Michael, which was sent him by the King of France, and deliver'd them to a Mandarin, who stood by, desiring him to give them to his little Son. Presents indeed, that could be of no great use to the poor Child, who to this day with his Mother goes begging from door to door, nobody daring to intercede for them. General des Fargues being in the mean time arriv'd at Livo with a few men, could not but be extreamly surpriz'd at this unexpected turn of affairs: He was indeed to all appearance well receiv'd, and in the King's name presented, as usual, with a Golden Boeset, or Pinang's box: but before he was permitted to return to Bankok, he was obliged to promise to deliver up this place to the Siamites, and to leave his two Sons, and twelve of his Countrymen, as Hostages at Livo. The General upon his return thither, being enrag'd at this disappointment, acted quite contrary to his promises, clapt the watermen, which brought him down, in prison, fired at the Siamites from the Fortress, and discharg'd his Guns at their Ships that pass'd by, on which occasion two of his Garrison, who were natives, appearing not quite so ready as he would have them, he caused them to be hang'd on the ramparts in sight of their Countrymen, and committed all sorts of Hostilities imaginable. This conduct was like

*What  
happen'd to the  
French  
General.*

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## THE HISTORY OF JAPAN

*A French man  
dies of fright.*

*Mr. Louis  
carried into  
Custody.*

to provoke the Siamites to act a bloody Tragedy with him and his Sons, accordingly they had already begun to raise forts on the banks of the River to cut off his retreat by water. But his Fire soon abated, upon which, and his laying all the blame of his conduct upon his people, who would not obey commands, the Dutch Resident persuaded the Court, that it would be more for their Honour to take revenge of him by generously overlooking and slighting his bravadoes. This representation had the effect, that soon after he obtain'd leave to depart with his people. I cannot forbear mentioning an odd accident which happen'd on this occasion. The abovesaid Fourteen Hostages having endeavour'd to make their escape from Livo were overtaken again, and carried back on Horseback; Their Guards according to the custom of the Country put ropes about every one's necks, which ceremony put one of the Frenchmen, an Engineer by his profession, into such a fright, that he fell stone dead to the Ground. There were still two of the King's Ships out at Sea, with Frenchmen on board, sent to cruise upon Pirates, and their return was expected much about that time. These the Siamites endeavour'd to get into their power before the Captains could have notice of the rupture between the two nations. Their attempts succeeded to expectation, for they attack'd the Sloop, which the French General sent down in the night, to acquaint the Captains with what had happen'd, just as falling down the River, she came out of reach of the Cannons of the fortress, and after a desperate fight took and burnt her. All the other Frenchmen, who then were in Siam, either in the Service of the Country or otherwise, pay'd very dear for the treasonable practices of Faulcon, and the ill conduct of their General by suffering a long and tedious imprisonment. Monsieur Louis, the Metropolitan Bishop, who had liv'd in the Country for several years, had his new-built palace out of the Town plunder'd, and was carried himself in Custody into the Court of the Royal Magazines, together with the other Jesuits his Collegues, who I think



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were seven or eight in number. I visited them there, living chearfully in little Houses built of Bamboos and Reed. M. Louis is a Gentleman of profound learning, and thoroughly versed in the Religion of Siam, and the Language of their holy books and priests: As he is also a very pious man, he had by his Christian doctrine and exemplary Life gain'd so much upon the Hearts of his Keepers, as another Paul, that they venerated him as a holy Minister of God Almighty. Three other Jesuits, who had settled at Livo, near the Temple of Wathniak prani Waan, on pretence of learning the Siamian Pali, or Language of their Holy Books from the Priests, with whom they had also conform'd in shaving their head, in their habit, and in their way of living, disappear'd of a sudden, nor was it ever known what was become of them. During these Troubles, the Dutch were assur'd by order of Petraatia of his favour and protection. Orders also were sent down to Bankock to let their ships and boats pass by unmolested.

*His  
Character.*

Petraatia afterwards seiz'd the King's two Brothers, on pretence of being in Faulcon's Interest, and caus'd them to be carried out of the City of Livo to a neighbouring Temple, where they were beaten to death with Clubs made of Sandal-wood, the respect for the Royal blood forbidding the shedding of it. And so the King to his great grief liv'd to see his own Brothers die the same death, to which he on the ninth of October 1656. had put his Uncle Pracitama Ratia, who had succeeded his Father, and was then in the third month of his reign, when his Nephew took possession of the Throne. What added still to the King's mortification was, that he had always look'd upon Petraatia, as his most intimate friend, who was his Sister's Son, whose Sisters and Daughters were the King's Wives, and who besides having on all occasions express'd an abhorrence for the burthen of a Crown had never given the King room to suspect him of so cruel a design. Under this Grief he died two days after, being the eleventh of July 1689, or according to the Soncarad (which is the

*The King's  
two Brothers  
beaten to  
death.*

*The King dies.*

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Epocha of Siam) 2232, in the fifty fifth of his age, and the thirty second of his peaceable reign.

*Petraatia  
ascends the  
Throne.*

In this manner Petraatia got possession of the Administration with the Title of King of Siam, Tanassari, Sucketa and Poiseluke, as also of Protector of Cambodia, Jehoor, Pattany and Queda.

*Laws relating  
to the Succession  
to the  
Throne.*

By virtue of the ancient Laws of Siam upon the demise of the King, the Crown devolves on his Brother, and upon the Brother's death, or if there be none, on the eldest Son. But this rule hath been so often broken through, and the right of Succession brought into such a confusion, that at present upon the death of the King he puts up for the Crown, who is the most powerful in the Royal Family, and so it seldom happens, that the next and lawful Heir ascends the Throne, or is able to maintain the peaceable possession of it.

*Rebellion of a  
Prince of  
Maccassar.*

This uncertainty of Succession even sometimes gives an opportunity to Strangers, who have no pretensions at all to aspire to the Throne, two late Instances of which I will briefly relate. A Prince of the family of the Kings of Maccassar, having some years ago fled for protection to Siam with many of his Countrymen, settled near the Camp of the Malagans, which the King of Siam had assign'd to this latter Nation for their Habitation. (It must be observ'd here that the several spots of ground, on which the Malagans, Chinese, Japanese, Portugueze, Dutch and other Nations live at Siam, and which are more particularly express'd in the annex'd Plan of the King's Residence, are call'd Camps.) The said Prince form'd a design with the assistance of those Malagans, who profess the Mahometan Religion as well as he, to seize on the Capital City and to possess himself of the Throne. But his design being discover'd before it could take effect, the Prince was summon'd to Court to submit and beg pardon, which he refusing according to the innate obstinacy of those of Maccassar, he was cut to pieces with all his Countrymen except his Son of eight years of age, after a bloody fight, in which they made a brave defence, and



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kill'd a great number of the Siamites. The Malagans, who had assisted him, having submitted in time, escap'd this severe punishment, and were pardon'd and restored, the King being of a merciful temper. This happen'd in the year 1687 in the late King's Life time.

In the year 1689 a Priest of Pegu, who had been formerly in Custody at Juthia, and was acquainted with the affairs of that Court, made the like attempt. He went about the Country, giving out that he was the eldest of the late King's brothers (who were kill'd by order of Petraatia) and consequently was the next Heir to the Crown. This Story found so much credit, that in a short time he brought over to his Interest about Ten thousand men, being for the greater part an undisciplined rabble. Having had notice, that the Prince Royal was to go to a certain place for his diversion attended by his Court, he went thither, and hid himself in the wood, in order to murder the whole Company, afterwards to surprize the City, and to make away with the King and all his Servants. But he was disappointed in his Scheme, for the Prince perceiving so many people, and suspecting some ill design, left them his plate for a prey and fled back to Court. The King having with great speed gather'd an army of Twelve thousand Men, sent them to meet the undisciplined multitude, as they were marching towards the City. This unexpected opposition put them under such a consternation, that they immediately dispers'd and fled with so great a precipitation, that not above one hundred of them were kill'd, and but three hundred taken prisoners, whose escape the Victors prevented by burning the Soles of their feet. Some days after the Priest was found out himself lying a sleep under a Tree in the Wood, and having only a Boy with him. He was forthwith carried to Juthia, and being fetter'd with his neck and breast against a post, expos'd for a publick spectacle for some days; afterwards his belly was cut open he being alive, and his Intestines given to the Dogs to tear and devour.

*Rebellion of a  
Peguan Priest.*

*Officers of the  
King's Court*

The King's Court consists of the following great

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Officers of the Crown. 1. Peja Surusak call'd also Peja Wani-a and Faiwani, to whom the King hath committed the Crown affairs, as for instance the direction of the Criminal Courts and Confiscations, as being the most odious part of the Regal power. It is commonly thought the King by laying this trust upon him designs to render him obnoxious to the People, but others pretend it was rather done to secure the succession to him. 2. Peja prah' klam, (Foreigners pronounce it Berklam) is High Chancellor, and hath the direction of foreign affairs. He is a more comely Person, and of better aspect, than I ever met with amongst this black race of mankind who are generally short siz'd and look almost like Monkeys. He is also of a quick understanding and lively action, for which reason he was a few years ago sent Ambassador to France, of which Country, its Government, Fortresses and the like, he would often entertain us in his discourses; and the hall of his House, where we had a private audience of him, was hung with the pictures of the Royal Family of France, and European Maps, the rest of his furniture being nothing but Dust and Cobwebs. 3. Pejawam, otherwise call'd Tnau Peja Taramasa, is great Chamberlain, and hath the Inspection of the King's palaces and their apartments. 4. Peja Jummeraad, a learned Chinese, is Chief Justice. 5. Peja Polethep, Receiver general, hath the administration of the Crown Lands and their Revenue. 6. Peja Tsakru, great master of the Stables, hath the Inspection over the Elephants and Horses, and all that relates to the King's Train and Equipages. 7. Peja Klahom, Steward of the Household, hath the command of the King's Servants, pleasure yachts, and the Royal furniture. These are the chief Mandarins, or officers of State, who make up the great Council of the Kingdom. Mandarin is properly a Chineze word us'd only among foreigners, and is in the Language of the Country express'd by Tsiankrue, or Tsiant Tsiam. Next to them are the State and Court officers of an inferiour rank, and an uncertain number, as

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for instance: Peja Tareman, the chief of the Malagans; Opera Tsijat, the chief of the Moors, as they are call'd, or Mahometans: He is also Siabander, or Receiver of the customs for foreign merchandize. Oja Pipat, under or Deputy Berklam, was formerly a domestick of Faulcon, of whom he learnt the skill of pinching Strangers; Oja Tewijata, Quarry of the Elephants, is a Mahometan from Indostan, a Man of worth. Oja Tamam Captain of the Guards. Oja De Tsiu, Captain of the Land forces. The Siamites have no hereditary family names, but receive their denomination from the fancy of others, particularly their Superiors. Great Men are call'd after their employments, and such are the names above related. Court Titles and Dignities go in this order. 1. Peja and Oja is as much as a Prince. 2. Opera, who are about forty in number both at Court, and in the Country, are like Lords or Barons. 3. Oluang, or Luang are their Noblemen or Gentry. This Title the King bestows also on his Interpreters or Truchemens. 4. Okucen, are persons descended of great families. 5. Omucen, Inferior officers of distinction. 6. Majalacks, Pages and young Gentlemen.

The Kingdom of Siam is by the Natives called Muan Thai, which is as much as to say, the Land Thai. In their books it is sounded with this Epithet, Krom Thep Pramma haa Ikoon, (Circuitus visitationis Deorum) the Circuit of the Visitations of the Gods. The Malagans and Peguans call it Tziam, from whence comes the European name Siam. Its Northern Latitude about the middle of it, or where the Capital City is situated, is fourteen degrees eighteen minutes, and its Longitude according to the common Maps 138, but according to the late Observations of the Jesuits 120 degrees. Eastward it borders upon the Kingdoms Tunkin, Cosynsina and Cambodia; on the South it is limited by the Sea, and the Countries of Malacca, of which the King of Siam possesses Ligoor, Tanasserri, and some other small Provinces. On the West is the Kingdom of Pegu, and on the North that of Laos. Considering its extent it is but indifferently

*Names of the  
Kingdom of  
Siam.*

*Its situation.*

*Extent.*

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*Its Division.*

peopled being best inhabited only along the banks of the Rivers. The great quantity of Deer and Buffalo-skins, that are yearly exported by Sea are a proof of vast Woods and Wildernesses, the rather because those Animals are killed only in the neighbourhood, Tygers and Morasses hindering the hunting of them far into the forests. This Kingdom contains twelve large provinces, each of which is govern'd by an Oja, or Prince, as the King's Lieutenant, who hath several Opera's, or subaltern Officers under him. Besides there is an Oja at Court for every Province, who manages its Concerns, and keeps a watchful Eye over the commanding Lieutenant's conduct. The late King had added a thirteenth Province to the aforesaid twelve, which he conquer'd from the Kingdom of Laos, and in all probability he would have conquer'd more, if the swelling of a large River had not put a stop to his progress. But a few years after that Province was taken from him again, so that all the benefit of an expedition undertaken in so remote a Country, and with so much expence, was only the creating a Jealousy between the two Nations, which ruin'd the former trade between them, and remov'd it to Cambodiaa.

*Account of the  
Kingdom of  
Laos.*

Since I have mention'd Laos, it will not be improper to communicate to the Reader what account I had of this Kingdom, which is otherwise but little known, because of its being an Inland Country, and remote from the Sea. Laos is situated under the same Northern Climate with Tunquin, and is a large and powerful Kingdom separate from the neighbouring States by Forests and Desarts. It lies a month's Journey North of Judia. It is very inconvenient and troublesome travelling thither by Land, on account of the high mountains, and on the River, by reason of the rocks and Catarracts, so that the Vessels, or Prows as they call them, are built in such a manner, that they can be taken to pieces, and carried over the eminences in order to pursue the Journey by water. It is a fruitful Country. The Soil is a fat clay, which in summer grows so hard and firm, that the Inhabitants use to thresh the



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Rice upon it, in order to separate it from the husks, for which in other places they make use of a wooden Trough. It produces Rice of the best kind in abundance, and furnishes Cambodia with the best Benzoin and Gumm Lacc, though both these commodities grow also in that Country. It likewise yields the most valuable Musk, some Gold, and some precious Stones, chiefly Rubies, besides Pearls, which the Siamites call Muk, which is the more to be admired, since I could not hear, that there was any Salt Sea in the Country. Their Religion agrees with that of Siam, nor do they much differ in their Language and writing, except only that the Inhabitants of Laos cannot pronounce the Letters L. and R. They write upon leaves like the Peguans and Malabarians, and as the Siamites write their religious Books; but civil affairs are writ upon a sort of coarse paper with earthen pinns. They boast that the Siamites have learnt the art of writing and the Language of their holy Books from them. They resemble the Chinese in their shape and mien, but are more tawny and slender, and consequently of a much handsomer appearance than the Siamites. They have long Earlaps like the Peguans, and the Inhabitants of the Sea-coast, the Men without any ornament, but the Women, as long as they remain unmarried, with pieces of gold in them. The Men cause their Legs to be painted from the ankle up to the knee with flowers and branches, like the Braspintados of the Siamites, as a mark of their Religion and Manhood. An arm of the River Ganges runs through the Country, which falls into the River of Cambodia, and renders it navigable, so that the Inhabitants of Cambodia go thither every Year in their Prows, or vessels in order to trade with the Inhabitants. The two chief Cities are Landjam and Tsiamaja. The whole Country is said to have been formerly tributary to the King of Siam.

But not to expatiate beyond our subject, we will return to Juthia, or Judia, the Capital City and place of residence of the King of Siam, which in some descriptions of Travels is wrongly call India, perhaps by a mistake in print. This

*Description of  
Judia.*



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City in ancient times stood at the place, which is now call'd Bankok, on the West bank of the great River Menam, from whence it was afterwards remov'd to the place, on which it now stands, being a low Island form'd by the said River. This Island, with the City upon it, is of the shape of the sole of a man's foot, with the heel turning westward, and hath about two German Miles in circumference. It is situate in a Country all flat, as far as the Eye can reach, on a low ground, which is cut through by many Canals coming from the River, and by them divided into so many Isles and squares, that one cannot go far without the help of Boats. It is surrounded with a Brick wall, which on the South and North is four fathoms and a half high, clean, well condition'd and adorn'd with Battlements, but the rest of it is lower, neglected and decay'd. This wall is open in many places, where there are small gates towards the River. On the inside there are ramparts rais'd against it at different distances for placing Cannons upon them. At the lower end of the City appears a large bastion advancing into the water, besides several small ones. The first is furnish'd with Cannons against the Ships coming up. To fence the City-wall against the wasteing of the current, a narrow bank, or key is left, which is built upon in many places. Divers great Canals go out of the River quite through the City some from East to West, others from North to South, and abundance of smaller Canals being derived from the great ones, Ships may come from the River up into the Town, and put on shore near the principal Houses and Palaces. The Streets run in a streight line along the Canals; Some of them are tolerably large, but the greater part very narrow, and all, generally speaking, foul and dirty: Some also are overflow'd at high water. Considering the bigness of the City, it is not very populous, and in some parts but thinly inhabited, particularly on the West side on account of its remoteness, and towards the South by reason of the morassy ground, over which people make shift to get upon planks, or paltry bridges. This

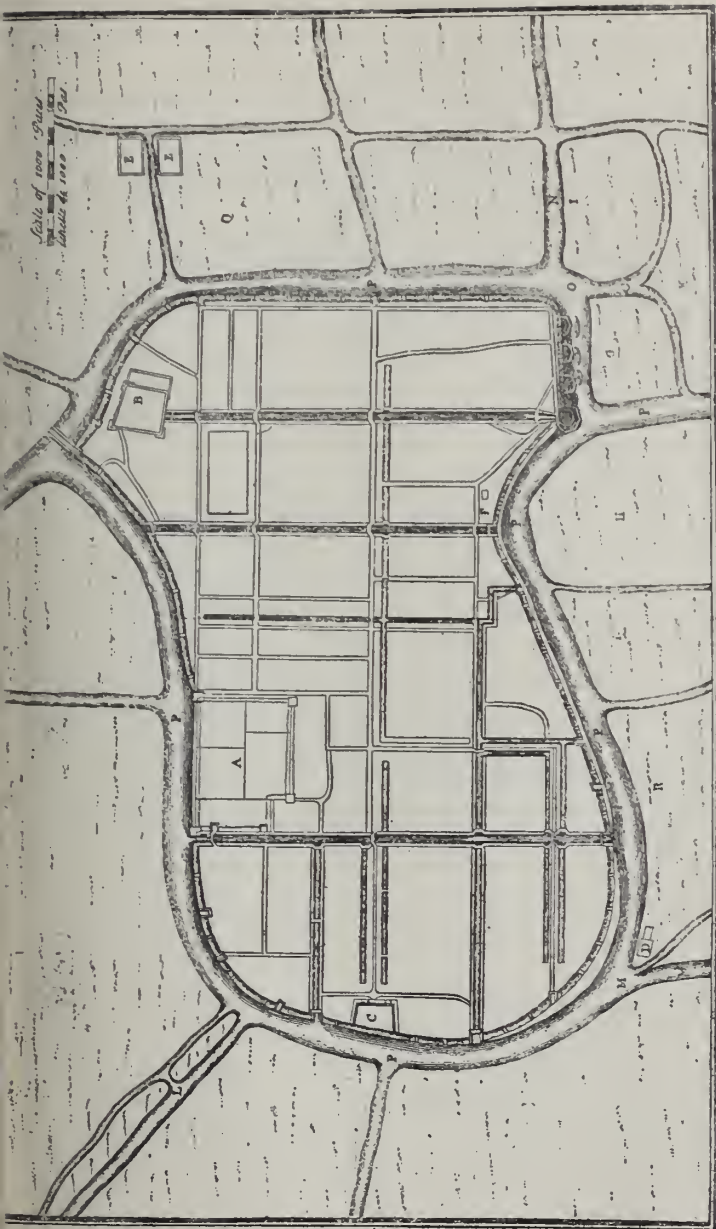


FIG. 7. The plan of Juthia, the capital of Siam, and residence of the King, wherein A is the royal palace. B, The palace of the Prince royal. C, The palace of the queen of the King's elephants. D, The church and palace of Mr. Louis the Metropolitan Bishop. E E, The Courts of Berkham's temple. F, The house which formerly belonged to Constantine Faulcon. G, The camp of the Dutch. H, The camp of the Portuguese. I, The Arrack-brewers camp. K, The camps of the Japanese, Peguans and Malaatians. L, Arm of the river running towards the Pyramid Pukathon. M, Arm of the river called Klang Namja. N N, Arm of the river called Pakausan. O O, Arm of the river called Klang Patnam Bija. P P, The large river Metnam, as it encompasses the city. Q, The camp of the Chinese. R R, The camps of the Cochinchinese. S, Enclosure for the elephants.

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makes that in those parts there are abundance of empty spaces and large gardens behind the streets, wherein they let nature work, so that they are full of grass, Herbs, Shrubs and Trees, that grow wild. The first Street upon entering the City is that which runs Westward along the turning of the Wall: it hath the best Houses, amongst which are those, that formerly belonged to the English, Dutch, and French, as also that in which Faulcon resided. The middle Street, which runs North towards the Court, is best inhabited, and full of shops of Tradesmen, Artificers, and Handicraftmen. In both these Streets are seen above one hundred Houses belonging to the Chinese, Hindostanians and Moors, as they call them. They are all built alike of Stone, very small, being but eight paces in length, four in breadth and of two Stories, yet not above two Fathoms and a half high. They are cover'd with flat tiles, and have large doors without any proportion. The rest of the Streets are less inhabited, and the Houses of ordinary Inhabitants are but mean and poor cottages, built of Bambous (which is a hollow reed, two or three Spans thick) and boards, and carelessly cover'd with Gabbé Gabbé, Branches and leaves of Palm Trees growing wild in Morassy places. The Mandarins or Ministers of State and Courtiers live in separate palaces, with Courtyards to them, which are very dirty. The Buildings in general, though rais'd with Lime and Stone are but indifferent, and the apartments neither clean, nor well furnish'd. The booth, or Shops of the town are low, and very ordinary, however they stand in good order, and in a streight line, as the Streets are. The many Canals occasion a great number of bridges. Those which are laid over the great Canal are of Stone, with Ballisters of the same, but as there are no Waggon, nor Carts in this place, they are narrow; in the middle they are high and eighty paces long; but the Bridges over the by Canals are of no Architecture, and for the greatest part of wood. (Fig. 7.)

*Royal Palaces.*

There are three Royal palaces in this City. The first is the new palace built by the late King on

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the Northside towards the middle of the Town. (Fig. 8.) It consists of a large square, with several subdivisions, and many buildings, which according to



FIG. 8. The plan of the royal palace of Siam, wherein A is the late King's palace, together with the hall of audience. B, The old royal palace. C, The dining hall. *ddd*, Several temples. *eee*, etc. Several centry-boxes about and within the enclosure of the palace walls. *f*, The house where they keep the King's plate, with the royal ornaments, and the furniture of the royal palace. *g*, The King's wardrobe. *h*, Stables for the elephants. *ii*, Two houses where the Mandarins meet to consult about the affairs of the Kingdom. *k*, The apartment of the King's physicians. *l*, The Secretary's office. *m*, The royal armory. *nn*, Two ponds for the horses and elephants. *o*, The royal treasury. P, A large place for running of races. Q, The Seraglio, or apartment of the women. R, The court of the white elephant. S, Gardens. .... These points show what way the French ambassadors were conducted to audience.



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the Chinese Architecture are adorn'd with many Roofs, and Frontispieces part of which are gilt over. Within the walls of the Palace as well as without, are to be seen long Stables, in which some hundred of Elephants stand in a long row magnificently harness'd. Since the French troubles, as they are here call'd, there is but one entry left to go into the palace, through which no person is admitted but on foot, though it is so dirty, that people sometimes step in the mud up to the calf of their Legs, if they do not keep an exact ballance in walking over the small planks, that are laid for them; even an ordinary Mandarin dare not enter but attended only with one servant. For this same reason no ships or boats are allow'd to come upon the great river, as far as it runs by the walls of the palace. The gates, and other avenues of the palace are crowded with swarms of naked fellows, whose tawny skin is painted with black chequered figures, pointed in the manner, as they do with the Images at the holy sepulchre at Jerusalem; some of them are thus mark'd only on the arms, but others all over the body to the loyns, which are wrapt up in a cloth according to the general custom of the Natives. They are call'd by a Portuguese word Braspintades. These are the King's Guards, Door-keepers, and watermen, who wear instead of arms short thick clubs, roving and sauntering about the palace like idle Vagrants. The second palace, call'd the foremost palace, is situated in the North East part of the City towards its extremity. It is of a square figure, but not near so large as the first. It was the ancient place of Residence of the former King's, but at present, in 1690, it is inhabited by the Prince Royal, who is twenty years of age. The third and last Palace is smaller than any of the two, and situated in the West and least inhabited part of the City. In this lives at present a Prince of the Royal Blood, and it is call'd the Palace of the Quarry of the King's Elephants, the said Prince being the Conductor and Manager of the Elephant, which carries the King. The Prince doth not ride upon the Elephants neck as usual,

*Palace of the  
Prince Royal.*

*Palace of the  
Quarry of the  
King's  
Elephants.*



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but lies upon its Crupper behind the King, from whence he hath a way of governing the beast by certain signs, to which it is used.

After the Palaces I shall take notice of the Temples and Schools of this City. They are in great number, for as the whole Country is stock'd with Priests and Monks, this City in particular abounds in all parts with Temples, the Courts of which keep a regular proportion with the Streets, and are full of pyramids and columns of divers shapes and gilt over. They do not equal our churches in bigness, but far exceed them in outward beauty, by reason of the many bended roofs, gilt frontispieces, advanced steps, columns, pillars, and other ornaments. Within they are adorn'd with many images as big as the life and bigger, skilfully formed of a mixture of plaster, rosin, oyl and hair, the outside of which is first varnish'd over with black then gilt. They are placed in several rows on an eminence, on which the Altar stands. In some temples also along the walls in single rows, sitting with their legs cross'd and naked, except the waste, about which is tied a dark yellow cloth; over the left shoulder down to the navel hangs another piece of cloth of the same colour twisted close together. Their earlaps are cut through with a slit, and are so long, that they reach the shoulders. Their hair is curl'd, tied over the crown in two knots, so that it cannot be distinguish'd whether it is a cap, or some such ornament. The right hand rests upon the right knee, and the left lies in the lap. The chief place, which is in the middle, is for an Idol of a size far above human, sitting in the same posture under a Canopy. It represents their chief Teacher, and the Founder of their Religion. The Siamites call him Prah, the Saint, or Prah Pudi Dsiau, the Saint of high descent, or with a particular name, Sammona Khodum, which the Peguans pronounce Sammona Khutama, a Man without passions. The Japanese and Chinese call him Siaka, or Saka, the Ceylonese Budhum and Budha. This Prah, or Khodum is represented in a monstrous size in some Temples. In a Peguan Temple

*Temples and  
Schools.*

*Chief Idol of  
the Siamites.*

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out of the City, call'd in the Peguan Language Tsianpnun Tsiun, there sits on an eminence such an Idol strongly gilt, the proportion of which is such, that it would be of 120 foot in length, if standing, and we shall hereafter meet with another Siaka, or Idol, at Miaco, the Capital of Japan, and Residence of its Ecclesiastical Hereditary Emperor, which is not inferior to this at Judia, either in size, or beauty. The posture of the said Idol is the same with that, in which Budha, and his disciples placed themselves, when they were enthusiastically meditating upon religious Subjects. Even to this day the priests his followers are obliged by their rules to sit down daily at stated times in the posture of their Master, when they are exercising their devotions of meditation and Enthusiasm. They also go about in the same dress, only with their heads shav'd, covering their face against the Sun with a Fan made of palm wood, and leaves.

*Houses of the  
Monks.*

Next to the Temples are the habitations of the Monks, which are but poor Houses. On one side of them they have a publick hall, or oratory, call'd Prahkdi, which commonly is a pretty large timber building much like the Temples, the edges of the roof gilt, with a few steps leading up to it, and furnish'd with many Timbersheds instead of windows to give passage to the air, during their publick assemblies, or lectures. The cieling within is supported by two rows of columns, and the room divided into divers classes, and benches. In the midst of it, some steps above the floor, stands a desk, or pulpit, curiously carv'd and gilt, like those in our churches, on which at certain hours appears an old priest, who from large palm leaves ingrav'd with black Characters, reads with a slow and distinct voice some holy words to his audience, consisting chiefly in students of their divinity, or young monks. Upon the hearing of certain words, and names the audience clap their hands together above their forehead, but upon the main shew little attention, and devotion; for I my self saw some cutting Pinang, others grinding powders, or mixing Mercury with the Juice of Herbs, or

employing their Hands with some other pastime. Near the Desk, or in some other place is to be seen the Idol of Amida standing upright on the flower Tarate, or Faba Aegyptiaca, or Nymphæa magna incarnata, whom they believe to be the Intercessor of departed Souls. Round about the hall are hung up flowers and crowns, cut of paper banners, and other gilded ornaments, suspended of Bambou reeds, which they use to carry in funeral processions.

During their assemblies I have commonly observ'd a machine standing before the Desk or Pulpit, awkwardly join'd together of Bambous in the form of a table, and hung with yellow pieces of cloth, which the priests make use of for their dress, or rather covering their waste. There were flowers stuck about it for ornament's sake, and several dishes plac'd on it fill'd with Rice, Pinang, Pisang, dried Fishes, Lemons, Mangostanges, and other fruits of the Trees of the Country, which were offerings and presents made to the Convent. It happen'd once, when I was going into one of them, that on the steps I met such a machine, when they were carrying it home, the assembly being finish'd, either the throng of the people, or the carelessness of the bearers, were the occasion of their breaking it to pieces, so that the Dishes with the eatables, and all the Trumpery together, fell upon the ground, which made me speedily get out of the way, for fear the Mob might fall upon me as the cause of all the mischief.

Round the City lie many Suburbs and Villages, some of which consist of inhabited Ships, or Vessels, rather than Houses, containing two, three, or more Families each; they remove them from time to time, and float them particularly when the waters are high, where Fairs are kept, to sell their Goods there and get their Livelyhood by it. (Figs. 9, 10, 11.) The Houses in the common Villages, that stand upon firm Ground, are generally built of Bambous, reed, planks, and other ordinary stuff; some of the Houses in the Villages along the banks of the river stand on pales a fathom high, that the waters, which overflow the Country for some months, may freely pass under the

*Suburbs of  
Siam.*

*Inhabited  
Boats.*

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Houses. Each House is furnish'd with Stairs, or a Ladder, to come down in dry weather, and with a boat, to

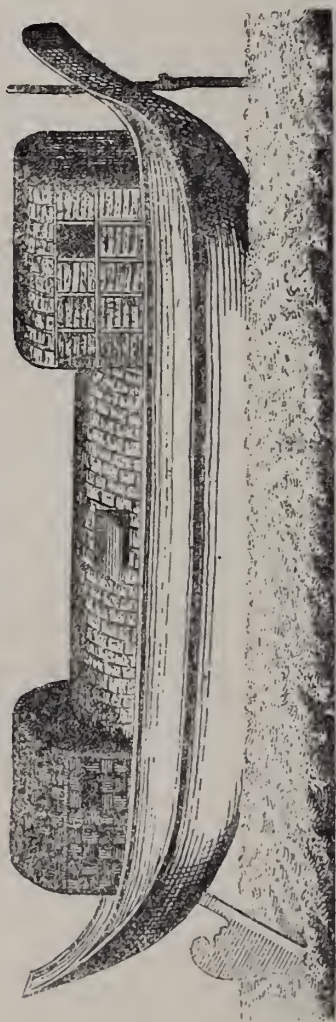


FIG. 9. An inhabited boat of the Siamites, which they float from place to place.

go about it at high water. (Fig. 12.) Other Villages stand on higher and dry ground, and consequently not being subject to those Inundations their Houses want



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neither such stairs nor boats. On those eminences also stand Temples, Convents, burying Places, where they bury their dead, and Yards where they burn their bones and ashes, and erect costly Pyramids over them. On the South-side, at a small distance down the River, the Dutch



FIG. 10. An inhabited boat of the Siamites, which they float from place to place.

have their Factory and Magazines very splendidly and conveniently built on dry ground. Lower down on the same bank are other villages inhabited by Colonies of Japanese, (the best Soldiers of former Kings) Peguans and *Dutch Factory.*



FIG. 11. An inhabited boat of the Siamites, which they float from place to place.

Malaccans. On the opposite side of the River stands a village inhabited by a Portuguese race begot on black Women, and further down stands a Church, dedicated to St. Domingo, to which belong the Fathers of the Dominican Order. Behind it stands another small Church, which is kept by two Fathers of the Order of St. Austin, who with the foresaid three Dominicans live peaceably



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together in a House built of Reed. Not far from hence, on the same plain, stands a Jesuit Church nam'd St. Paul, after the chief Church at Goa, belonging to the Fathers of this Order, who through all Asia are better pleas'd to be call'd Paulins from that Church than Jesuits. South West of the City, opposite to that side of the River, where it lets out the branch Klang Nam Ja the Metropolitan Bishop Mr. Louis had caus'd a stone Palace to be built, together with a fine Church, which is now lock'd up since his Imprisonment. The Roman Catholick Ecclesiasticks in Siam have assur'd me, that there live above three thousand six hundred Christians in the neighbourhood of Judia, who are past seven years of age, and have been admitted to the Sacrament.

*Pyramid Pkah  
Thon.*

I cannot forbear taking notice in a few words of two remarkable curiosities near Judia. The first is the famous Pyramid Pkah Thon or Puka' thon, which stands on a plain one League North West of the City. It was built by the Siamites in remembrance of a great victory obtain'd in that place over the King of Pegu, whom they kill'd and defeated his numerous Army, thereby freeing themselves of the subjection they were under to the Peguans, and restoring their ancient Liberty. It is a bulky, but magnificent structure, forty odd fathoms high, standing in a square taken in with a low neat wall. It consists of two structures which are built one upon the other. The lowermost structure is square, each side being one hundred and fifteen paces long, and rises to the height of twelve fathoms and upwards. Three corners jet out some few paces on each side, which are continu'd up to the top, and altering its square figure make it appear, as it were, multangular. It consists of four Stories, built one upon the other, the uppermost of which growing narrower leaves at the top of that below it an empty space, or walk to go round. Every Story hath its Cornishes curiously diversify'd, and all the walks, the lowermost only excepted, are taken in with low neat walls adorn'd in each corner with fine columns. The middlemost corner of each

*Or. Fluminis MEINAM*



FIG. 12. A view of the river Meinam, with the houses built on poles of Bambous.

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Story represents the frontispiece of the Building. It exceeds the others in beauty and ornaments, especially in a magnificent gable it ends into. The Stair-case is in the middle of it, which leads up to the upper area on which is built the second structure, and consists of seventy four steps, each nine Inches high, and four paces long. The second structure is built on the upper surface of the first, which is square, each side being thirty six paces long. It stands out in the middle for ornament's sake, and is taken in like the rest, with a low neat wall. It hath a walk five paces broad to go about the second structure. The Stair-case ends into this walk, each side of its entry being adorn'd with columns. The basis, or pedestal of the second structure is octangular, consisting of eight sides of different length, those facing South, East, West and North, being eleven, but the North East, South East, South West, and North West sides, each twelve paces long. It hath its Cornishes much after the manner of the lowermost structure to the height of some fathoms. It then becomes not unlike a Steeple, on whose top stand several short columns at some distances from each other, the spaces between being left empty. These columns support a pile of globes, which run up tapering, their diameters decreasing in proportion to the height. The whole ends into a very long Spire, and withal so sharp, that it is very surprizing, how it could hold out for so considerable a space of time against all the Injuries of wind and weather. (Fig. 13.) Next to this Pyramid are some Temples and Colleges of the Talapoints, which are taken in with particular neat brick walls. The Temples are of a very curious Structure, cover'd with several roofs, supported by columns. As to the whole, I must refer the Reader to the annex'd figures, which will give him a much better Idea, than could be expected of the most accurate description.

*Berklam's  
Pyramids.*

The other remarkable Curiosity is a double square joining together, and situate not far from the City towards the East; each square contains several Temples, Convents,

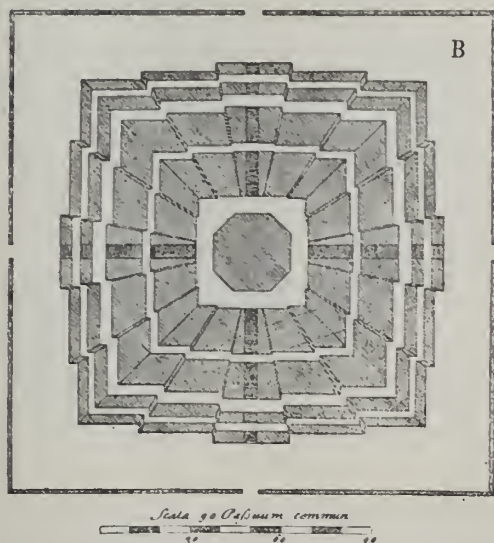
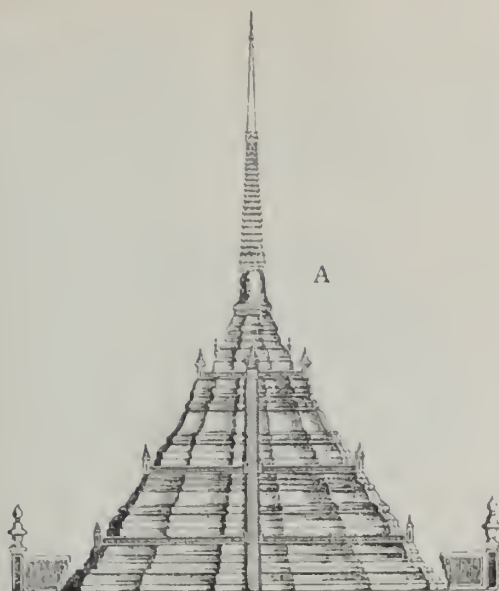


FIG. 13. A, The Pyramid Pukathon near Juthia. It was built in memory of a victory, which the Siamites obtained over the Peguans, and thereby recovered their liberty. B, The ground plot of the said Pyramid.



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Chapels, Columns, Pyramids and other Buildings of different forms. They are separated by a Canal, and are each enclos'd with a fine wall. To avoid entering into tedious particulars, I have given the Plan of those Squares,

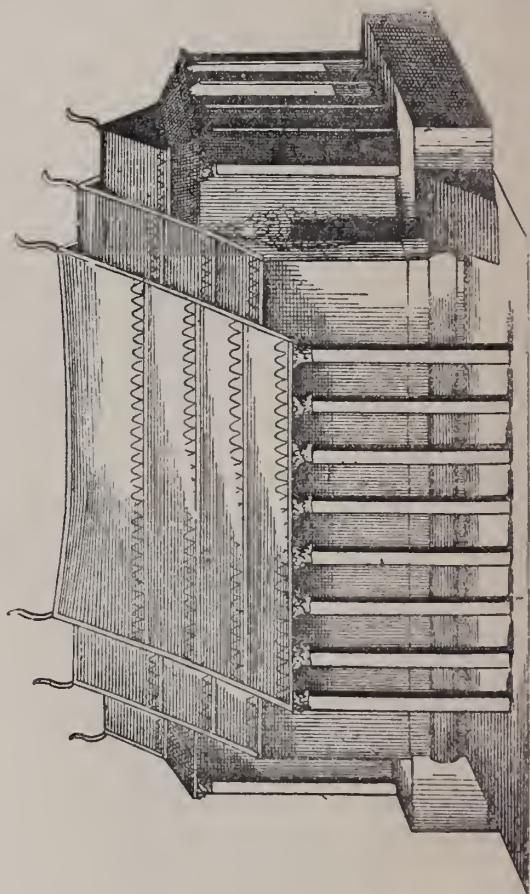


FIG. 15. A view of a temple of the Siamites, with its several bended roofs.

together with some of the chief buildings, at large. (Figs. 14-23.) In the first Square occurs the Temple of Berklam, as it is call'd, mark'd with Lit. A. from which the whole place hath taken its name, and is become particularly famous. Its Structure in general is exquisitely



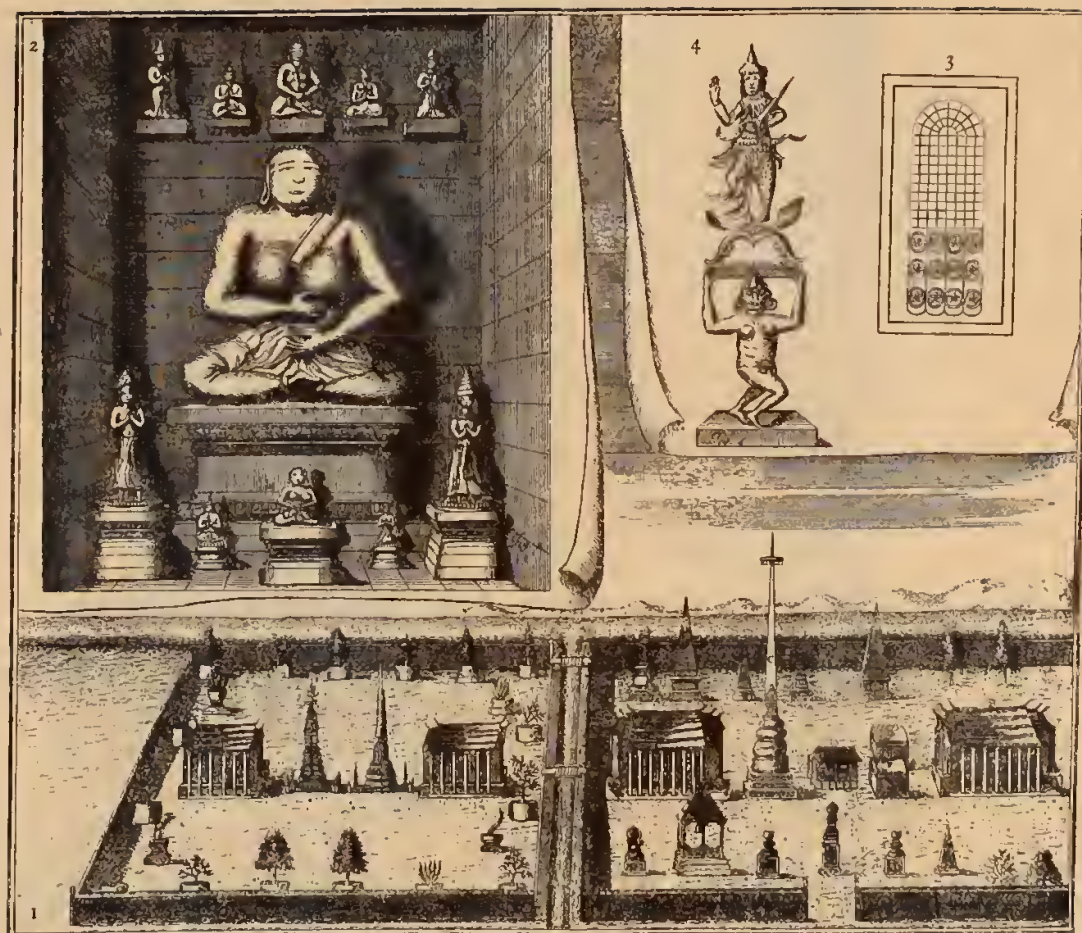


FIG. 14.—1. A view of the two courts of Berkham's temple, with their several pyramids and other ornaments, wherein A is the temple of Berkham; B, another temple like the former; C, a singular high pyramid; D, a wooden house, wherein they keep a heavy sedan; E, a vaulted chappel, wherein are kept the large and smaller Idols represented in 2; F, another vaulted chappel, wherein 3 was engraved on the wall; a, an open house with a bell. 2. A large Idol, with several smaller ones, standing in a vaulted chappel near Berkham's temple. 3. A stone held very sacred by the Siamites. 4. Monstrous Idols in the porch of a temple in Berkham's temple-court.



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fine, but particularly the Gate at the great Entry is a piece of admirable workmanship compos'd of carven Images and branched work, or foliage. The Architecture resembles that of the Temple near Pka'thon, the above

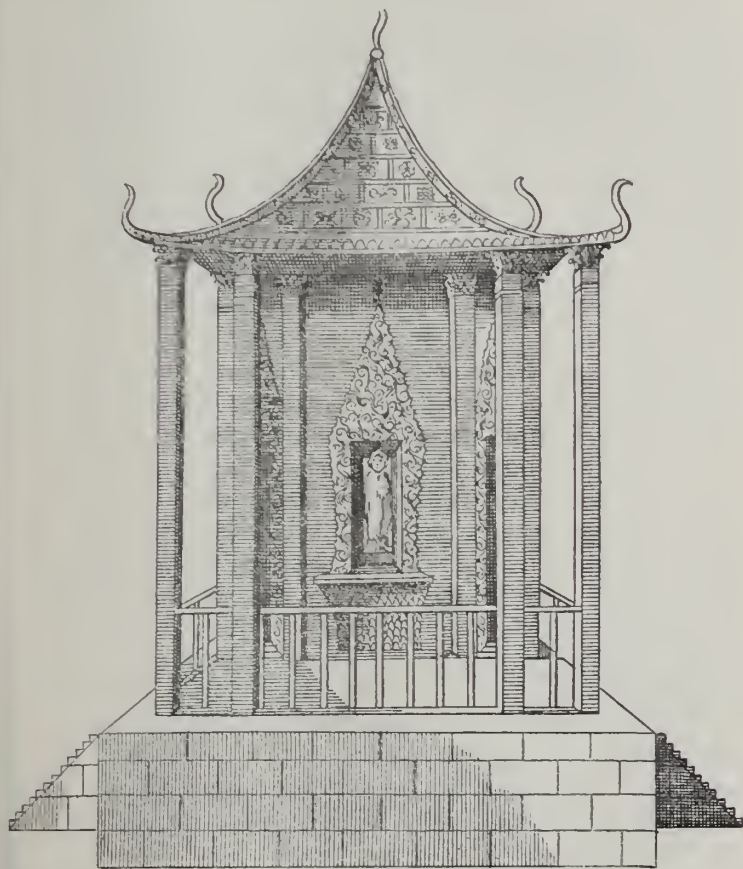


FIG. 16. The front of the said temple represented more at large.

describ'd famous Pyramid, both which are represented in Figs. 15, 16. The middle of the Temple is for ornament's sake cover'd with four roofs, that are bent, and lie one over another. The lowermost of those roofs jets

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out on each side of the Temple like a wing which is supported by eight columns. The inside is like all other Temples pretty dark, there being no windows, so that all the light can come in only through the door and some holes in the wall. The Porch is rais'd above the ground, and cover'd with several roofs, which are supported by eight Columns with gilt Capitals standing in two rows. The outer row of Columns is join'd together by a red Lettice or Grate, before the frontispiece of the Temple, to preserve the precious doors in it. There are three folding pair of doors in this frontispiece, each pair consisting of two valves, which are very nicely and skilfully carv'd into three Layers of branches twisted together, and adorn'd with leaves and flowers, among which appear several small Images of their Idols of different forms and postures, some of them having four arms and hands holding divers Weapons and Instruments, the whole well proportion'd and adorn'd with gold and different colours. Next to the Temple stands a small open house mark'd with Lit. a, in the midst of which hangs a bell gilt over, of two yards diameter, which they strike with a hammer in the mornings and evenings to call the Monks to their prayers and devotions which they perform singing in choirs with a trembling voice, as the Monks in Europe sing Psalms. (Fig. 17.)

Lit. B. is another temple like the former, only without so many ornaments. The porch of it consists of two open rooms adorn'd with Plaister-work and gilt small Idols. The Floor was cover'd with heaps of large palm-leaves, being the remains of their Pali, or religious Books, which when they grow old and worn out, are here laid aside in this manner, as in a sacred place. In viewing these Temples I took notice, as of something particular, that I met with no images of beasts, and Idols of a monstrous figure, as the Brahmines and Chinese have in theirs, for all their idols within the Temples are represented in human shape, either sitting, or standing, tho' without them, as for instance on the gates, entries, pyramids, particularly in

these two squares, we are now speaking of, appear as by way of ornament many monstrous images, with hideous frightful faces.

Lit. C. is a Pyramid in the form of a steeple, gilt over from the top to half its height, and standing on a pedestal rais'd above the ground, and taken in with a square walk. The uppermost point is surrounded with a Crown of large extent turn'd upside down, on which hang small gilt Bells, or Cymbals, which being mov'd by the wind give a sound.

Lit. D, is a small wooden House, in which is kept a very heavy Sedan, painted with divers colours.



FIG. 17. An open house with a bell hanging in it.

Lit. E is a vaulted Chapel with a bulky Idol like that of Bacchus, call'd by the Brahmans Viccaswara. It is much beyond the ordinary size of a man, strongly gilt all over, turning with his Face smiling towards the Temple last mention'd. Under and above it and on the sides stood several other smaller Idols, as is represented in Fig. 14. Before it were rails, on which appear'd the marks of wax Candles, that had been burnt there.

Lit. F. is another building vaulted and like the former. Within on the middle of the wall was engraven a Figure partly colour'd and partly gilt, in some measure resembling a foot with four Toes, three Spans long, and one and a half broad, which they hold as something very sacred. (See Fig. 14.) Under it were plac'd divers small Idols.

The Pyramids standing in those Squares are built in *Pyramids*.



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honour of certain Gods, to whom they are dedicated and named after them. They are commonly provided with shelves on which the Devotees place their offerings for the benefit of the priests.

In the other Square (See Fig. 14) within its walls were rang'd Flower-pots and Boxes for plants. There stood *Topoo Trees*. also within it several *Topoo Trees*, in the East Indies



FIG. 18. A pyramid such as the Siamites commonly place about their temples and in other holy places. It is, as it were, cloven at the top.

call'd Rawasith, and Bipel. This is a sort of a Milk or Fig Tree, of the size of a beach, with extended branches, a smooth grey bark, and round but long pointed leaves, bearing a round fruit, which is insipid, and nourishment only for Bats. All the Pagans of these parts hold it to be holy, and pleasing to the Gods, for as much as their great Saint Sammana Khodum always chose to sit under it, and for this reason they love to plant it near their temples, if the Soil and Climate will allow it. The like holiness is ascrib'd to another Milk or Fig Tree, whose branches bending towards the ground take root in it, after they touch it, and form as many new Stems, by which means it extends it self far round about: It hath leaves not unlike

*Remarkable  
Fig Tree.*

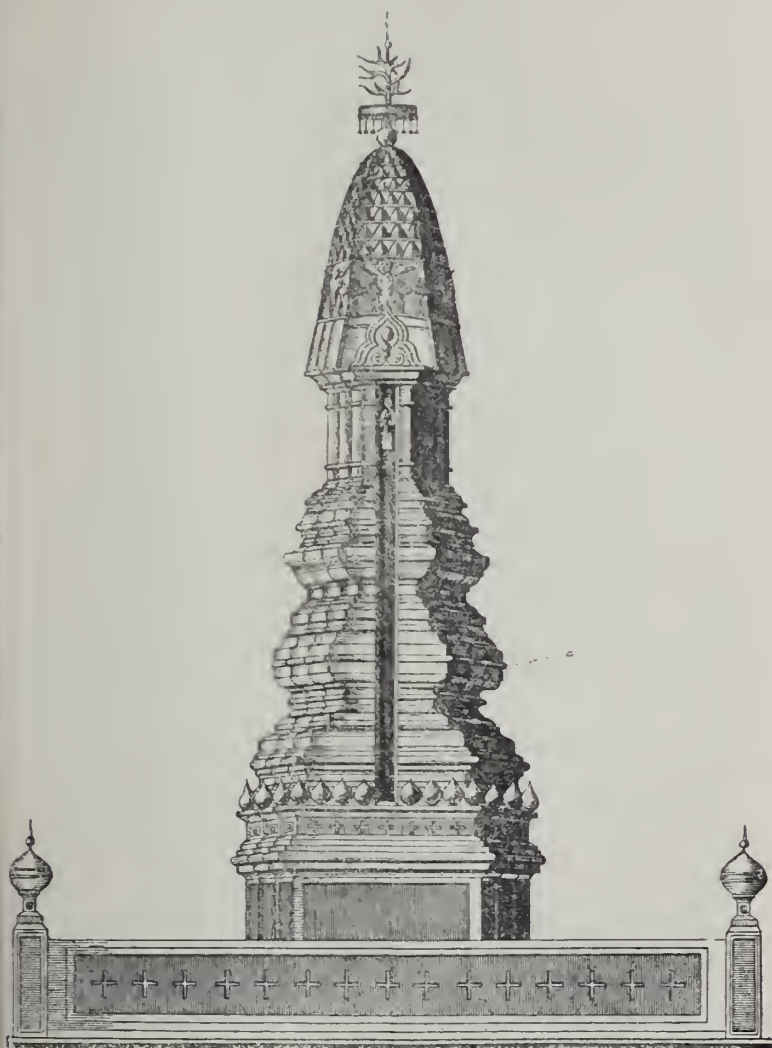


FIG. 19. A large pyramid in the second court of Berklam's temple.  
It is gilt from the top as far as the letter *a*.

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those of the Lauro-Cerasus, but larger and bears a fruit like the other, which bats love to eat. The Ceylonese call it also Budhum Gas, that is Budhum's Tree. But it is difficult to plant and not proper to stand near the temples by reason of its spreading so far. This second square contain'd two remarkable Temples, the first of which represented on each door in the porch two Savages with heads of Devils, (See Fig. 14) and at the back door were painted two Portugueze as big as the Life. A great festival is yearly celebrated in this Temple. There stood besides in this second square some other Chapels with Idols in them, as also divers fine pyramids, some of which are gilt over, and others full of monstrous figures. It would be too tedious to describe each of them in particular, and I think it sufficient to have given the figures of the most remarkable ones in Figs. 17-23.

*Remarkable  
Tree with  
Birds nests.*

Before I leave this Subject, I must take notice of a Tree of a strange nature, which one meets with going out of the City towards these two squares, over the Dyke made not long ago for shutting up the Southern arm of the great River. It is of the size of an Apple tree, has narrow leaves, and long spreading branches, at the extremities and smallest Twigs of which hang Bird's nests, ingeniously twisted together of dry grass and other stuff in the form of a Purse with a long and narrow neck. The openings of these Nests look to the North-west, so that no South wind, nor rain can come in. I told upwards of fifty of them only on this tree, and never met with the like on any other. The Birds were of a dark yellowish colour, not unlike Canary Birds, and chirping almost like Sparrows, of which otherwise there is a great plenty in this Country. Another extraordinary thing in this Tree is, that the trunk and larger branches of it are full of crabbed excrescencies, or warts of different figures, which the Inhabitants make use of as a Medicine against certain distempers.

*Religion of the  
Siamites.*

The Religion of these People is the Pagan Doctrine of the Brahmans, which ever since many Centuries hath been

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profess'd amongst all the Nations from the River Indus to the extremity of the East, except that at the Court of the Grand Mogul, and in his great Cities, as also in Summatra, Java, Celebes, and other neighbouring Islands the Mahometism has gain'd so much ground, that it seems to prevail above it. This general Paganism, (which is to be distinguish'd from the Religion of the old Persians worshipping the Sun, now almost extinct) tho' branch'd



FIG. 20. A sort of an altar, with a cup or pot at the top, which on their festival days is filled with flowers, as an offering to their Gods.



FIG. 21. A pyramid such as the Siamites commonly place about their temples, and in other holy places. It is, as it were, cloven at the top.

out into several Sects and Opinions, according to the various Customs, Languages and Interpretations, yet is of one and the same Origine. The Siamites represent the first Teacher of their Paganism in their Temples, in the figure of a Negro sitting, of a prodigious size, his hair curl'd, the skin black, but as it were out of respect gilt over, accompanied on each side by one of his chief Companions, as also before and round about him by the rest of his Apostles and Disciples, all of the same colour and most in the same posture. They believe according to the Brahmans, that the Deity dwelt in him, which he prov'd by his Doctrine, Way of Life, and Revelation. For Wistnu, by which they mean the Deity, having already

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many hundred thousands of years before assum'd different forms, and visited the World eight different times, appear'd the ninth in the person of this Negro, whom for this reason they stile Prahpuditsau, that is to say, the Saint of high descent; Sammana Khutama, the Man without Passions: Prah bin Tsjau, the Saint who is the Lord; or plainly Prah, the Saint, or Budha' (or Phutha' in one syllable, according to their guttural pronunciation, like that of the Hottentots). The Ceylanese call him Budhum, the Chinese and Japanese Sacka, or Siaka, or plainly Fotoge, that is, the Idol, and with an honourable Epithet Si Tsun, the great Saint.

*Siaka.*

*Where born.*

About his origine and native Country, I find the account of those Heathens do not agree. The Siamites call the Country of his nativity Lanca, which is the Island of Ceylon, from whence they say, their Religion was first brought over to them, and afterwards further propagated through the neighbouring Countries as far as China and Japan. Accordingly there are still to be seen some foot steps of their Religion, as well of that which they exercis'd before, as of the other sprung up in the room of it, on the top of a high mountain in the Island of Ceylon, by the Europeans call'd Pico d'Adam, which they look upon as holy, and in their Maps place it in the Centre of the World. The Ceylonese themselves call the Country of his nativity Macca desia, meaning by it the Kingdom of Siam, for they make use of the Pali, or Bible of the Siamites, which the Peguans call Macca-tapasa, in their Khom, or Language of the Khomuts, owning that they had it from the Siamites. The Chinese and Japanese pretend that this Saint, and the Doctrine he reveal'd, had their origine in the Country of Magatta, or as the Japanese call it, Tensik Magatta Kokf, that is the Heavenlandish Magatta, which according to their description and opinion is the Continent of India, including Pegu and Siam, adding withal, that Siaka was the Son of the King of those Countries, the Inhabitants of which ascribe to each other the origin of their Teacher, a Prophet, as it



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seems, being always thought the greater for being of a foreign Country. The Benjans and learned Brahmans believe that Budha had neither Father nor Mother, and consequently own, they know nothing of his birth and native Country. They represent him in the figure of a man with four arms, and as for the rest have no other Legends concerning his miracles and actions, besides a



FIG. 22. A pyramid called Pra Pian, four fathoms high.



FIG. 23. A pyramid called Pra-tsiebi or of the good Gods.

tradition of his adorable piety having now for 26430 years been sitting on a Tarate flower, and praising the supreme God ever since 21639 years (reckoning from the present 1690 year of Christ,) when he first appear'd and reveal'd himself to the world. But the Siamites, and other Nations lying further East, have whole Books full of the birth, life and miracles of this God Prah, or Siaka. I am at a loss how to reconcile these various and opposite accounts, which I have gather'd in the abovesaid Countries, unless by supposing, what I really think to be the

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*Siaka and  
Budha are not  
the same  
Person.*

true opinion, viz. that the Siamites and other Nations lying more Easterly have confounded a younger Teacher with Budha' and mistaken the former for the latter, which confusion of the Gods and their names is very frequent in the Histories of the Greeks and Egyptians; so that Prah or Siaka, is not the same with Budha, much less with Ram, or Rama, as he is call'd by Father Kircher in his Sina Illustrata, the latter having appear'd many hundred thousand years before, but that he was some new Impostor who set up but about five hundred years before Christ's nativity. Besides this, many circumstances make it probable, that the Prah, or Siaka, was no Asiatick, or Indian, but some Egyptian Priest of note, probably of Memphis, and a Moor, who with his Brethren being expell'd their native Country, brought the Egyptian Religion into the Indies, and propagated it there, and this for the following Reasons.

*Eastern  
Paganism  
deriv'd from  
the worship of  
the Egyptians.*

1. There appears in several material Points a conformity between this Eastern, and the Ancient Egyptian Paganism; for the Egyptians represented their Gods, as these Heathens now do, in the form of different sorts of Animals and human Monsters; whereas their Neighbours in Asia, as for example, the Persians, Chaldeans, and other Nations professing the same Religion, worship'd rather the Luminaries of the Heavens, particularly the Sun, and the Fire, as being its Image; and it is probable, that before the introduction of the present Paganism among the Indians, they had the same sort of worship with the neighbouring Chaldeans and Persians. For as it cannot be suppos'd, that these sensible Nations liv'd without any Religion at all, like the brutal Hottentots, it is highly probable, that they rever'd the divine Omnipotence by worshipping, according to the Custom of the Chaldeans, the Sun, and other Luminaries of the Firmament, as such parts of the Creation, which most strike the outward senses, and fill the understanding with the admiration of their unconceivable proprieties. And there are still to this day among those Heathens some remains of the Chaldean

Religion, consisting in a worship paid to the Sun and the Stars, which however is not taught by their Priests, but only tolerated like some supererogatory worship, just as there remain even in Christian Governments, certain antient pagan customs and superstitions, especially the Bacchanals. Two Articles in the Egyptian Religion, which were most religiously maintain'd, were, the Transmigration of Souls, and a Veneration for Cows, particularly for the holy Cow at Memphis, call'd Apis, or Serapis, which had divine honours paid her, and was serv'd by Priests. Both these Articles are still observ'd among the Asiatick Heathens, particularly those that inhabit the West-side of the Ganges; for no body there dares to kill the least and most noxious Insects, as being animated by some transmigrated human Soul; and the Cows, whose Souls they think are by frequent transmigrations, as it were, deified, are serv'd and attended with great veneration, their Dung being burnt to ashes is turn'd into holy Salve, their Urine serves for holy Water, the Image of a Cow possesses a peculiar Chapel before their Temples, is every day honour'd with fresh flowers, and hath sweet-scented oyl poured upon her. It is also remarkable, that the nearer those Heathens are to Egypt, the greater Zeal appears among them with relation to these two Articles, and the more remote they are from it, the more they abate in it, so that in Siam and the more Eastern Kingdoms, even the Priests themselves make no scruple of eating Cows Flesh, provided they have not given occasion, nor consented to their killing; nor doth the opinion of the transmigration of the Souls prevail there so much, as it does among the Benjans in Hindostan, for the Inhabitants of the East-side of the Ganges grant no quarters to Fleas or Flies, that attack their Skin. I shall barely mention, that among these Asiatick Heathens we meet not only with the greater Deities of the Egyptians, but also with the lesser, tho' they are disguised by other names, and fabulous circumstances, which however might be easily clear'd up and reconcil'd.

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2. It is observable, that twenty three Centuries ago, or according to the most exact computation in the five hundred and thirty sixth year before Christ's nativity, Cambyzes, the Persian Tyrant, subverted the Religion of the Egyptians, kill'd their Apis, or holy Cow, the Palladium of their Worship, and murder'd, or exil'd their Priests. Now if one considers that the Siamites, reckoning their Soncarad, or Ecclesiastical Epocha from the death of their great Saint, their 2233-4th year falls in with our present 1690th year after Christ's nativity, it will appear, that the said Epocha agreed with that time, and that it may be concluded from thence, that then a notable Priest of Memphis, to whom they gave the name of Budha, Siaka, or the great Saint, fled with his Brethren into India, where he publish'd his Doctrine, which was so well receiv'd, that it spread to the extremity of the Orient.

3. This Saint being represented with curled Hairs, like a Negro, there is room to conclude, that he was no native of India, but was born under the hot Climate of Africa, considering that the Air in India produces on its black Inhabitants none of that curl'd Wool, but long and black Hair, quite lank, and very little curl'd: And tho' the Siamites crop theirs, so as to leave it only of the length of a Finger; yet as it stands on end like bristles, it is easily distinguish'd from the woolly Curls of a Negro, and consequently it is more probable, that Budha was of African, than of Siamite extraction.

*Ecclesiasticks  
of Siam.*

The Siamites in general are a plain and good natured people. Their Ecclesiasticks lead a sedate and austere life; for they aim at a state of perfection in this World, acceptable to Heaven and attended with eternal rewards, by subduing their passions, and mortifying their desires, pursuant to the doctrine and example of their great Master. They never marry, as long as they continue in an Ecclesiastical state, but live together in Convents near the Temples. They go almost naked, having only a cloth, or apron, of a dark yellow colour tied about their waste, and another piece of cloth hanging down from the left

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shoulder in narrow pleats, which in bad rainy weather they open and spread over their shoulders, and the upper part of the body. Their heads are never cover'd but are shav'd close; in their hands they carry a Fan made of Palm-leaves, or shavings of wood. There are different ranks and degrees among them. (1) The youngest call themselves Dsiaunces, or Friars and students of divinity, who after having attain'd the twentieth year of their age, and undergone a rigorous Examen, are advanced to the dignity of Dsiaukus, or Fathers, on which occasion there is a great entertainment given. The Peguans call them Talapoi, which name becoming first known to foreigners, they now bestow it indifferently on all the Priests and Ecclesiasticks of the Symbolic Religion in Pegu, Siam, Cambodia, Aracau, Parma, Laos, Tunkin, and Cochintsina. (2) Dsiauku are the common Priests or Fathers, who live together in Societies inhabiting one, or more, buildings like Convents near certain Temples. Each such Convent is governed by (3) a Prior, whom they call Luangwad, that is to say, the Head of the Temple, or Sompan, the Noble. All the Convents in each province depend on one (4) Prahkhru, like a Bishop, or Metropolitan. These again as well as all the rest of the Clergy in the Kingdom are under the (5) Prah Sankara, as it were the Primate and High Priest. He lives in the Capital, and the King's residence Judia, and his authority is such, that even the King himself is obliged to bow to him. These Ecclesiasticks are not of a particular race, like the Brahmans, but every body, who hath a mind for it, and can obtain it, may turn Monk, and even married men may leave their Wives, and go to live in the Convent. The Ecclesiasticks, as such, and as long as they continue in orders, cannot be punish'd by the secular arm for any offence whatsoever. For this reason they are first degraded, and stript of their Ecclesiastical habit, before they are deliver'd up to Justice. However out of respect to the Character they bore, they are treated with much less Severity, than secular persons. And even sometimes for capital crimes the King will only



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*Nuns,*

banish them to an uninhabited Island, call'd Coccatsian, where he also confines his Mandarines and Ministers of state, if they fall in disgrace. There are also Nuns among them, whom they call Nanktsij, or Bagins, who wear such pieces of cloth like the Monks, but of a white colour instead of yellow. These Nuns in former times liv'd among the Priests near the Temples, but it having happen'd at a place a league above Judia, where the religious of both sexes liv'd promiscuously together in the same village, that several of the Nuns prov'd with Child, they have since been remov'd from the Temples to particular Houses, the better to keep their Vow of Chastity. The Temple of that Place still bears the Name of Wad Nantsij, or the Temple of Nuns.

*Epocha of the  
Siamites.*

The Siamites begin their Soncarad, or Epocha, from the death of their great God Sammona Khutama, otherwise call'd Prah, and Budha'. In the year 1690, when I was in Siam, they told 2234. They have like the Chinese a Cyclus of sixty years, tho' there be but twelve years that bear particular Names, which being five times repeated make up the whole Cyclus. For the satisfaction of the curious Reader, I will insert the Names of the twelve Years, as also the Names of their Months, and of the Days of the Week, as they were communicated to me in the Country. The Years are,

*Names of their  
years.*

1. Pije Tsoelat, The Mouse-year.
2. Pije Tsaloe, or Tslu, or Tsialou, The Cow-year.
3. Pije Kaen, The Tyger-year.
4. Pije To, or Tao, The Hare's-year.
5. Pije Marong, or Maroni, The Year of the great Serpent.
6. Pije Maceng, or Maseeng, The Year of the small Serpent.
7. Pije Mamia, The Horse-year.
8. Pije Mame, or Mamij, The Ram's-year.
9. Pije Wock, or Wook, or Woak, The Monkey's-year.

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10. Pije-erka, The Chicken's-year.
11. Pije Tso, or Tsjoo, or Tgio, The Dog-year.
12. Pije koen, The Swine-year.

It appears by this List of the twelve Years, that Pije signifies a Year in general. The Year is divided into twelve Months, which are Lunar, of twenty nine, and thirty Days, alternatively. Every third Year they tell thirteen Months, one of the twelve being repeated twice. The general name of the Month is Duan, to which word is added the number, as they follow one another, for the names of particular Months, as for instance, Dsuan Aey, the first Month, Dsuan Gie, or Dzi, the second Month, and so on, Saem, for the third, Sie, for the fourth, Ha, for the fifth, Hook, for the sixth, Tset, or Tsiet for the seventh, Pet, or Peijt, for the eighth, which is told twice every third Year, Cau, or Knau for the ninth, Sieb, or Sib, for the tenth, Siebeet, for the eleventh, and Sieb Song for the twelfth. The first Month is of nine and twenty Days, the second of thirty, the third again of twenty nine, and so they go on alternatively, so that the whole year is of 354 days, and every third year of 384. They tell the days of the month from the new-moon to the full moon fifteen days, then they begin again at one, and so go on to the next new-moon. This is the reason, why some of their months are of thirty, others of twenty nine days. Their week consists of seven days, which put in parallel with ours are as follows.

*Their Months.*

*Days of the week.*

Sunday, is by them call'd,	Wan Alit, the Day of the Sun.
Monday	Wan Tsan, the Day of the Moon.
Tuesday	Wan Angkaen, the Day of working.
Wednesday	Wan Poeth, the Day of meeting.
Thursday	Wan Prahat, the Hand day.
Friday	Wan Sock, the day of rest.
Saturday	Wan Sauw, the attracting day, or day of attraction, because it attracts a new week.

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*Their Festival  
Days.*

The Siamites celebrate the first and fifteenth day of every month, being the days of the new and full moon. Some also go to the Pagods every first day of the quarter, which in some measure answers to our Sunday. They have besides several yearly solemn festivals, as for instance, one at the beginning of the year, call'd Sonkraen, another call'd Kitimbac, or Ktimbac, that is to say, the procession by Land, on which, as I have been inform'd, the King goes to make his offering at a famous Temple at Napathat, in a Siamish Coach, drawn by men; another call'd Ktinam when the King attended with a magnificent train goes by water to make his devotions and offerings at a stately temple call'd Banihin, situated below Judia, and according to the opinion of the common people to cut the waters, which about the time of this solemnity are highest, and to command them to withdraw. Two others of the yearly festivals of the Siamites are known by the name of Sahut-sioian, which is as much as to say, the festival of the washing of the Elephants, the Heads of these animals being on these two days wash'd with great Ceremonies. The beginning of the festival days in general is by the Siamites call'd Kaupasa, and the end thereof Oppasa.

*Money of  
Siam.*

It remains that I should say something of the current money of the Kingdom of Siam. Tsiani, by foreigners call'd Katti, is understood of Silver, being two pound and a half, or twenty Thails, or fifty Rixdollars, that is, double the value of a Katti, as it is current at Batavia and in Japan. The Thail is by the Siamites call'd Tamluni, though there are none coin'd in the Kingdom. It is worth four Tikals. A Tikal by the Siamites call'd Baat is worth four Maas, or thirty Dutch Stievers. Every Maas, or as the Siamites call it Slini, or Sling, hath two Fuangs. Every Fuang, (the Siamites pronounce it Phuani, or Pujang) hath two Siampais. A Siampai, or Sapai, hath two Puininis. A Pynini contains an uncertain number of Bijas, by us call'd Cowers, being a small white, or yellowish Shell of the Conchæ Veneris kind, which I have describ'd in its proper place. The Cowers differ very much in

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value; One may buy for a Phuang from 500 to 800. They are imported in great quantities from the Maldiv Islands. All the Silver money of Siam is coin'd of Dutch Crowns, which are for this purpose coin'd in Holland, and imported by the Dutch East India Company at seven shillings the Crown.

### Chap. III.

The Author's departure from Judia, down the River Meinam to the harbour, and from thence to Japan.



ON the fourth of July 1690 towards Evening, I went with the Captain of the Ship and others of the Company in a boat, in order to fall down the River Meinam to the Ship, which lay at anchor two days Journey from hence, and four Leagues from the mouth of the River. Having

*The Author  
falls down the  
River  
Meinam.*

made two Leagues we arriv'd at the famous temple Banihijn, by Foreigners call'd the Golden Pagod. Every year, when the water is highest, the King goes thither with great pomp and a numerous attendance to perform his devotion, and to make his offerings to the Priests. The common people call this Solemnity Ktinam, that is to say, the Cutting of the water, from an erroneous tradition they have, that the King on that occasion cuts the Water with a knife in order to make it fall. It may be, that this custom obtain'd in ancient times, but at present there is nothing extraordinary in this Ceremony, besides the magnificence of the procession, which is made by water.

*Banihijn a  
Pagod.*

On the fifth of July we proceeded but slowly by reason of the contrary wind, which gave me frequent opportunities of going on shore and gathering simples I found there.

On the sixth of July we arriv'd at Bankok in the morning, having advanced but little all night, by reason of the difficulties we had to struggle with. We found the

*Bankok.*

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*Amsterdam.*

*Red Wood.*

old Fort, which lies on an Island, in good condition ; but the new Fort, that had been built by the French on the East shore, was quite demolish'd. Before evening we reach'd the Dutch Habitation and Store-house called Amsterdam, which is but two Leagues distant from the Sea. It is built according to the fashion of the Countrey on piles of Bambous. Stores of Deer and Buffle skins, were kept in lofts, but the red Wood for dying, call'd Faang, or as the Japonese name it Tsiampán, lies in an open place, till Ships come to take it in, which happens every year, and the greater part of it is carried to Japan. It comes from the Land of Coy, or Kui, belonging to the King of Siam, and some also from Bambilisoi, situate on the Coasts of Cambodia, and from Bimen, as the Dutch call it, which lies between Bali and Timor. This wood rubb'd with some lime and water yields the finest violet colour, one could wish to see. This mixture is said to cure some eruptions on the skin. The Governor of this place was a Corporal, a Swede by Birth, and Core by name. I found him under some grief, for having lost a tame Suri Cat, which he found again to day, but in the belly of a snake he had kill'd, and which, as he complain'd had robb'd him before of many of his Hens, having been always lurking in Corners, under the Houses. We had an accident with another sort of a thief, who at night had got under the House, where seven of us Fellow Travellers lay together. He had laid hold of the Corner of a wastecoat, hanging through a crevice of the Floor, which was made of split Bamboous, and was pulling it through with such a force, that one of us awaked, who suspecting a thief seiz'd it, and called to his sleeping Companions for help. While they were thus pulling and hawling, who should have it, Core, who from former experience immediately suspected a Tyger, fired a Gun, and frightened him away.

*Description of  
the Meinam.*

Me Nam, or Meinam in the Siamite Language signifies Mother of humidities, which name hath been given to this River by reason of the abundance of its water, which renders the whole Country fruitful. For it is the only



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River in it, very deep, rapid, full of water, and broader than the Elbe; but below Judia, down to the Sea, it divides it self into several branches. The account, which the Natives give of its source, differs from what is represented in our maps; for they say, that it takes its rise like the Ganges of Bengale in the high mountains of Imaas, where it spreads it self into several arms, which run through Cambodia, Siam, and Pegu into the Sea; and they pretend, that these arms are again joyn'd by several smaller branches, not only with each other, but also with the Ganges it self, if they are not rather to be look'd upon altogether, as so many branches deriving from that very River. If it was not for the vast pains it would require to trace out its several Channels, through the Forests and Desarts, and to open a navigation, it might perhaps be made possible for Vessels to go from hence into Bengale. I will not stand to the truth of this account; but as for what relates to the description of the River from Judia to the Sea, and the draught I have given of it, this wants no support; forasmuch as I have had sufficient opportunity, and leisure, to observe it myself in sailing up and down. In the Draught, which I here present to the Reader, (Fig. 24) I have mark'd the natural course of it, with its several turnings measured with a large Compass, its several branches, both where they separate and joyn again, the situation of its banks, and adjoining forests, villages, temples, and the new Forts lately rais'd in order to prevent the escape of the French General and his Soldiers.

Several remarkable particulars are to be observ'd in this River. 1. It overflows its branches like the Nile in Egypt, tho' at contrary times, and by setting the Country under water, renders it fruitful. This overflowing begins with the Month of September or sooner, when the Sun entring the Tropick of Cancer, by its approach dissolves the Snow on the high Mountains to the North. To this also contributes not a little the rainy Season, which falls in with that time, and is observ'd in all Countries situate

*Remarkable  
Particulars  
observ'd in the  
Meinam.*

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between the two Tropicks, when the Sun passes over the Heads of their Inhabitants. A most remarkable Instance of the Wisdom and Goodness of the Omnipotent Creator. In December the Waters begin to fall by degrees, and at last confine themselves to their former Channel.

2. Tho' the Water in the Earth appears upon digging the Ground to be regularly level with the River-water, yet it is observ'd to rise sooner, and to flow over the Surface of the Land, even before the River begins to swell, or can let any Water run over the Banks into the flat Country.

3. All the Water that appears upon digging the Ground hath a nitrous, not a salt, taste all over the Country, and is consequently not fit for drinking, whereas the River-water, tho' muddy, yet is always sweet, fit for drinking and wholesome.

4. Whereas all Waters naturally run towards the Sea, as lying lowest, with respect to the Land, yet it is observ'd, that this Inundation does not so much affect the Country near the Sea-shore, as it does the upper and middle Parts of the Kingdom.

5. The Waters by overflowing the Fields that are sown, make the Rice grow so quickly, that the Stalks grow as fast as the Water rises, and the Ears keep above the Surface, which when ripe, are cut off by the Reapers in Boats, and gather'd, but the Straw, which often is of an incredible length, is left in the Water.

6. When the Waters fall and return to their former Channel, which happens about the beginning of the North Season, as it is call'd, when the Northerly Winds drive the Water down, and forward its running off, they are apprehensive, that a great mortality will ensue among Men and Cattle, to avert which Calamity a solemn Festival is kept throughout the whole Country, in order to appease the destroying Spirits, which remain after the Water is run off. The Ceremonies are lighting paper Lanthorns near the chief Temples, in the King's Palace, and the Houses of Persons of Distinction and the Priests singing their



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Offices or Prayers in their Convents. Our Europeans have observed, that if the Northerly Winds, which commonly blow very strong at that time, are not high enough to push the Water forward, and that consequently it goes off but slowly, there appears a slime left on the ground, the putrefaction and ill smell of which is not unlike to be the occasion of the said mortality.

*Banks of the  
Meinam.*

The banks of this river are low, and for the greater part marshy, yet reckoning from Judia to Bankok, which makes at least three parts in four of the way to the Seashore, they are pretty well inhabited. Along them appear many villages, the houses of which are rais'd on piles, but built of poor slight stuff, and sometimes fine Temples and Habitations of the priests, with abundance of Trees some bearing fruit, some not. But from Bankok to the Harbour there is nothing but Forests, Desarts and Morasses; and every where there is plenty of Bambous, and Gabbe Gabbe, (a Shrub with leaves like those of the Palm Tree) furnishing the Inhabitants with materials to make Houses, Hedges and Roofs.

*Monkeys.*

Three sorts of animals afford much diversion to Travellers sailing on this River. First are to be seen incredible numbers of Monkey's of a blackish Colour, some of which are of a very large size, and some less of the common sort, and a grey colour, which walk about tame, and as it were for pleasure sake along the shore, or climb up the Trees, but towards evening perch themselves upon the highest Trees on the shore in great numbers like Crows. The she ones hold their young so fast on their breasts, that they would not let them go, even when they were shot down. They are fond of this part of the Country on account of finding their food there on large Milk Trees, call'd Tjaak, growing there in great plenty, with light green leaves of an oval shape, and a fruit not unlike our Apples as to their bigness and form, except that they seem compress'd, and are of a very harsh taste.

*Glowworms.*

The Glowworms (*Cicindela*) represent another shew, which settle on some Trees, like a fiery cloud, with this surprizing



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circumstance, that a whole swarm of these Insects, having taken possession of one Tree, and spread themselves over its branches, sometimes hide their Light all at once, and a moment after make it appear again with the utmost regularity and exactness, as if they were in a perpetual Systole and Diastole. What is remarkable in the third place, are the common Gnats, or Flies, which in the day time appear but sparingly upon the water, but at night in such swarms like Bees, that it is difficult to guard against them. There is a sort like these in Russia, with which Travellers are pester'd, but they are smaller, have a less sting, and consequently do not hurt so much. This Vermin renders this Journey by water, which would be otherwise pleasant enough, very troublesome and disagreeable.

*Gnats very  
troublesome to  
Travellers.*

On the Seventh of July, being Friday, at break of day we left the River and the Land, and with a favourable North-wind arriv'd at eight of the clock on board our Ship, which lay at anchor four Leagues from the mouth of the River in six fathom of water. This harbour, or road, is the end of a bay between the Countries of Cambodia and Siam: It hath a soft clay at the bottom, and its depth is about five or six fathoms more or less. Yonks and Ships unladen may by the help of the tide come up as far as Bankok. There lay several Yonks, or Chinese Merchant-ships near the mouth of the River, where several marks were set up to avoid the shallows. Besides these there were several Fisher-boats, the Fisher-men catching thereabouts great numbers of Fish, particularly Rays, of whose skin the Japonese make the finest sort of work. The Fisher-men use also to fix pales in shallow grounds, where the fresh water mixes with the salt, or Sea-water, which they take away again the next day, when it ebbs, with so many shells sticking to it, as fifty people are able to eat. Being come on board we found the Ships Company, Officers as well as common Sailors, very much divided with mutual jealousies, which disorder increas'd by their excessive drinking of Lau, a sort of Brandy

*Return on  
board.*



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made in the Country. The Captain, a civil and good natur'd Man, (a Character, which is very rare among the Dutch Seamen,) forthwith took care to set them to rights, by laying some of them in irons, and prepar'd to set sail the next day.

On the 8th of July, when we were busy with lading the last part of our Cargo of Hides, there came two Officers of the Dutch Factory at Judia on board to review our Ships Company according to Custom. The wind blowing at South West from Shore, they left us on the 11th, and return'd to the Shore in their boat, being saluted by us, with a treble discharge of five Guns. With the said Wind we steer'd South East, in order to get upon the Main, and to make use there of the Southern Trade-wind, with which we were to steer North North-East along the Coasts of Cambodia, Cotsijnsina, and China towards the Harbours of Japan. The Reader will observe, that in these Eastern Parts from Malacca to Japan, there are Winds constantly blowing South and South West for four months together, which time is call'd the South or West Season, or Monsoon, then again North and North East for four other months, which is call'd the North or East Season, or Monsoon. Between these two Seasons there are two months, during which the wind is always variable, shifting from one of the said quarters, till at length it settles in that, which is opposite. It happens however in some years, that, to the great disappointment of sea-faring people, these trade-winds fix sooner or later than ordinary, by some weeks. These Seasons obtain also in other parts of the Indies, with this difference only, that according to the situation of the Countries, the Shores and the Seas, the winds blow more or less constant from East or West, for which reason those months are call'd the East or West Monsoons. By these Monsoons all navigation in the Indies and Asia must be directed. At this time the South West Season held on, under favour of which we reckon'd to steer our course, as soon as we should have got out of this Gulf or Bay. And so we

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weigh'd both our anchors full of good hopes, in which however we soon found ourselves disappointed, the wind coming about South, and contrary to our course, so that with tacking about, lying still, weighing and casting anchor, the weather being variable, and sometimes very rough, we lost many days, advancing but little all the while. I shall avoid tiring the Reader with a tedious account of the different winds and weather, and other minute particulars of our navigation, as I set them down in my Journal and Map; and therefore I will give only the main substance in as few words as possible.

On the 23rd of July, being Sunday, we left the coasts of Siam, and the mountains of Kui, and sail'd over this Gulf, steering South East. On the 26th we saw a long and low Island Pulipanjang, bearing E. N. E. at some few leagues distance, along which we steer'd our course. On the 27th we made the Island Puli ubi, which appear'd to be compos'd of high mountains, and several small Islands. We left it on our Larboard-side about four Leagues off. On the 28th of July we saw the large Island Puli Condor a-head. It belongs, as well as the former, to the King of Cambodia, and is uninhabited, but provided with a good harbour and fresh water. We sail'd by it, leaving it on our Starboard-side, about three Leagues off, and soon after discover'd a-head us to the Larboard two Rocks, between which we steer'd North East, the wind continuing till then at South West. The 29th in the morning we perceiv'd that the current from the River of Cambodia had carried us too far out of sight of Land, which endeavouring to regain, by keeping to the North, we found to be Tsiampa. We bore away so violently with the current towards N. N. E. that considering the uncertainty of depths in those parts, tho' it brought us very much forward, we resolv'd to drop, and accordingly came to an anchor, as soon as we found ground, and lay there that night. On the 31st, we had at two or three Leagues on one side, a very high and formidable wall, which on the first and second of August became a little lower,

*Departure  
from Siam.*

*Pulipanjang.*

*Puli ubi.*

*Puli-condor.*

*Tsiampa.*

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*Puli Cambir  
de Terra.*

*Cantaon.*

*Some observa-  
tions made on  
Sharks.*

*Sucking Fish.*

representing a bare, unfruitful and rough aspect, which drew off sometimes to the N. E. sometimes to the N. We pursu'd our course along it, having no sounding, with a gentle wind and fair weather, in the evening we found our selves a little beyond the Islands Puli Cambir de Terra, at the end of the Country of Tsiampa, and at the side of the Kingdom of Cotsin Tsina, which we coasted along. On the fourth of August we came in sight of the Island Cantaon, which we left behind us in the afternoon. On the fifth we steer'd N. N. E. with a S. and E. S. E. wind, to cross the Bay of Tunquin. On the sixth of August, the weather being calm, our Ships Company took that opportunity of fishing, in which they met with good success. One with his hook, on which there was but a glittering piece of tin instead of a bait, catch'd two Sharks, (Hayes, or Tuberones) of a midling size, and soon after one another, which by the help of a line tied about their bodies were pull'd into the Ship. This sort of Fish is very frequent in all the Seas of the Indies: Its full length is ten or twelve foot, and its flesh hard, and unpleasant of taste. It is reckon'd the fiercest of all Sea animals, and a great enemy to mankind, against which sailors are oblig'd to be very much upon their guard, when they go a bathing. This is the reason, why Athenæus calls it Anthropophagos, or the Man-eater. He hath a wide mouth, not in the foremost part of the head, but a little lower, for which reason he is obliged to turn upon the back, when he takes in food from above. Three things appear'd to me remarkable in them.

1. A strange small Fish sticking to one's side, and holding the flesh so fast with its mouth, that it required some strength to pull it off; this little Fish the Seamen call Sucker.
2. There was in one's belly six young ones alive, each one span and half long. It is said, that these young ones creep in and out of the old one's belly, before they grow bigger. I was not able to examine into the possibility and truth of this assertion, the sailors cutting and mangling it too quickly, and hurrying it to the

kitchen. 3. In the back part of the head of those two Fishes next to the head there lay a good quantity of a white substance like Crabs-eyes wrapt up in a thin membrane, which they carefully preserv'd, as an approv'd remedy against the stone and hard labour in women.

Soon after was catch'd by another, a very fine Sea-star, with nine rays, which being not unlike that we catch'd upon the coasts of Malacca, in our voyage from Batavia to Siam, and which I have given an account of in my Journal of that voyage, I need not repeat the description here.

But I must not forget to take notice in this place, that this and the preceeding days we met with great numbers of certain Sea-animals, which we might justly call Ichthyothuria, or fishy Qualms, because they are something like fish, and also serve for food for men. The Dutch call them Sea Cats, after the name which is given them in the Country Language, which implies as much. The fore part resembles a Polypus marinus, provided as it were with snouts, about nine in number of different length. The belly is quite empty, open above, and may be blown up; the flesh is transparent without bones or nerves. If I remember right, Bontius gives the figure and description of them, to which I refer, adding only, that between the jaws the mouth is cover'd with a membrane, under which are two black, thick and crooked teeth, one above the other, strong enough to break the hardest object. *Sea cats.*

August 7th, Having hitherto sail'd to the North East with a South, and South West gale, without seeing any Land, we began to take the height of the pole, as often as we were not hinder'd by the clouds, which on the eighth of August we found to be  $19^{\circ}$ ,  $21'$ , on the tenth  $21^{\circ}$ ,  $4'$ . On the 11th,  $22^{\circ}$ ,  $13'$ . When we had taken this latter height we discovered a-head of us some of the mountains of Fokien, a Province of China. On the 12th of August in the morning we found our selves two leagues off the coasts of China, where the said mountains end, *Fokien.*

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*South Lamos.*

and at noon near a famous Sandbank, along which the Ships coming from China and Japan sail towards Batavia. We met here a great number of Chinese fisher-boats and the men fishing, and at a farther distance I counted thirty four sail of them. A little before we were boarded by a Prawe, sent from a Chinese Yonk, which offer'd us a parcel of Tobacco to sell. This evening we alter'd our course to avoid South Lamos, which we guess'd to be near, being two or three low Rocks mark'd in the Maps at  $23^{\circ} 10'$ . On the 13th of August, being Sunday we discover'd the said Rocks, at a small Leagues distance from us to the lar-board, and steer'd by with the help of the current, Sea and Air being calm. In the evening we saw other such Rocks on the same side, which we weather'd in the like manner, and then steer'd N. E. by E. I mention those Islands and Rocks, in order to make the Reader sensible of the danger of our Voyage, particularly in the night time, and in storms, and that our slow progress, and the changing of our course so often proceeded only from caution. On the 14th of August, four fishermen came contrary to what they use to do, with Hayes and Beggars on board of us: The goods they had to offer us, being of no value, we bought none but dismiss'd them, after having given each a glass of Brandy for their trouble. This civility invited others to us, of whom we took some of their Fish, for which they refus'd to take Rice, or Linnen, and rather took Brandy and Pepper, which made us conclude, that they are not necessitous. They carried Water-melons with them against thirst. Their dress was, Straw-hats, and dark brown Gowns coming down to the knees, and tied with a sash. They play'd strange gambols, and made a noisy chattering like the Malabarians. The altitude was this day  $23^{\circ} 58'$ . in a place marked in the Maps at  $24^{\circ} 10'$ . We steer'd N. E. and N. by E. under favour of the current, the weather being almost calm. The Coasts were low with a few Hills. This evening we found our selves over against the River Ksiansio. On the 15th of August things con-

*Ksiansio.*



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tinu'd the same, and the Coasts appear'd like the day before. Before Sun-set a Chinese Island appear'd in view, which the following morning being the 16th of August we had left behind us, and so we bid farewell to the Coasts of China, and steer'd with the same weather and course through the main towards Japan. About noon we were at the height of  $25^{\circ}. 56'$ . on the 17th at  $27^{\circ}. 13'$ . on the 18th,  $28^{\circ}. 15'$ . This Day after morning prayers the wind ceas'd entirely, but a little after we had a small breeze from N. by E. and N. N. E. The following days to the 25th of August, the weather varied continually, there being sometimes high, sometimes but little wind, sometimes it was calm, and all for the greatest part contrary to our Voyage, so that it seem'd the North East Monsoon was setting in earlier than usual. So we were oblig'd to tack about with great trouble, and such loss of time, that what we gain'd one day, we almost lost again another, as will appear by the different heights we took then, which were on the 19th of August  $28^{\circ}. 2'$ . on the 20th  $28^{\circ}. 42'$ . on the 21st  $28^{\circ}. 52'$ . on the 22d  $29^{\circ}. 1'$ . on the 23d.  $29^{\circ}. 23'$ . on the 24th none, on the 25th,  $29^{\circ}. 34'$ . During those days nothing remarkable occurred, except that about the 27th degree I observ'd a yellowish green substance floating on the surface of the Sea, which appear'd for two days, the depth being fifty fathoms, and the ground being a sandy clay with Sea-weed. There came also for several days some Birds of a black colour, which perch'd on divers parts of the Ship, and suffer'd themselves to be taken with the hand. One day a Woodcock was found among them. This day we had a dead calm and excessive hot weather. Towards evening a violent contrary Wind rose out of E. N. E. which oblig'd us to steer Southward, and pass a very troublesome night. On the 26th of August the storm increas'd with thunder and lightning. Having met with shallows at thirty two fathom, we took to the other side to S. E. and S. E. by E. On the 27th of August being Sunday, the storm continu'd out of N. E. by E. We

*Green Substance floating on the Sea.*

*Strange Birds.*

*Remarkable Storm.*

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found thirty six fathom depth, and steer'd to the other side to E. S. E. We took the height of the Sun at noon, and by it found our selves at  $29^{\circ} 50'$ . This evening at nine of the clock, a Chinese Jonk, with all her sails crowded and full before the wind, rush'd by our board to put into some harbour. The Seamen on this coast have certain marks, by which they foresee an impending storm, and retire in time to the nearest harbour they can make. On the 28th of August the storm increas'd with such vehemence that before evening we were necessitated to tie our rudder fast, to bring to the main sheet and mizzen, and to let the ship drive. Some Cajan, (Indian Vetches) and Rice boil'd in Water were set down upon deck for our dinner, but the tossings of the Ship were so violent, that only two of the Sailors, who held the porringer, were able to snatch and swallow some of it, but the rest had enough to do, to creep off on all four to save our bodies. This evening we found fifty six fathom depth. On the 29th of August, the wind having turn'd that night to a perfect and furious storm, the tossing became intolerable, so that there was no standing any more upon one's legs. We endeavour'd to make use of the rudder, but night approaching soon oblig'd us to tie it fast again; but we were not much the better for it, the bulky waves beating with such force against the Ship, that even before day break we were fain to take our sails in again, which began to be tore in pieces, to keep the rudder tied up, and to leave our Ship to the mercy of the two raging Elements. The sails were contrary to expectation brought in, taking a lucky opportunity for it. But the storm and impetuosity of the waves still increas'd more and more, so that every thing was like to be broke to pieces. The Cramp-Irons, and ropes with which the Chests were fasten'd, breaking, the goods were thrown from one side of the Ship to the other. It was resolved to bring to the mizzen, but when the sailors were about it, the wind laid hold of it, and tore it to pieces. What made our condition the more lamentable was the darkness of the air, which besides

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was full of water, which to me seem'd to proceed from some other cause, than only the rain, and the breaking of the waves, which the wind mix'd with the air. We could not see each other at half the Ships length, and the confused noise of the wind, the Sea, and the Ship made it impossible to understand one another. The waves cover'd us like so many mountains, they beat the Doors open without intermission, and the water run over Deck into the Cabin in such quantity, that all was fill'd with it; besides the Ship began to be leaky, so that we were obliged to throw the water out with pails, and to add to the pump, which was continually playing, a second one. During this noise we heard a continual thumping at the stern of the Ship, as if al was to be stav'd to pieces: We had no opportunity to find out the cause of it till in the afternoon, when the storm shifted to the East, and then we saw, that the hinges of the Rudder were broke, the Cramp Iron pull'd out, and the Rudder dragging after. This misfortune augmented the danger we were in, and though we endeavour'd, as well as we were able, to fasten the Rudder to its Chains, yet the thumping continued with such force, that we had reason to apprehend, that in a few hours the Ship would be broke to pieces and sunk. All the while we were driving back to the S. W. and W. S. W. towards the fatal Islands of China, a new formidable appearance of danger, which was still heighthen'd by the great confusion of our Men, who would not hearken to the command of their Officers, who were as much disorder'd by strong Liquors as they themselves; For as no drinking water could be got out of the hold, and all their food was but some boil'd rice, they were obliged to keep up their spirits with Arrack and Brandy, which at last so disorder'd them, that any sober man would tremble at the complication of so many dangers. To compleat all, dreadful night came on, which however seem'd to be so far more comfortable than the day-light, as it was to hide from our Eyes the Horrors of our impending destruction. The most important point

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was to save the Ship from the terrible blows she receiv'd by the Rudder, every time it was lifted up by a swelling wave, in order to which either the Rudder was to be disengaged and taken in, or some other method to be tried; accordingly the Ship's Carpenter with his assistants went into the Cabin, provided with leavers, hatches, ropes, and other tools. They loosen'd tables and seats, broke through the hatches in the floor into the room under it, and being tied with ropes were let out through the Cabin windows. But all their pains for mending the Rudder were in vain, it was impossible for them to resist the force of the many raging waves, and they were necessitated to desist, and to save themselves, being thoroughly soak'd. Upon deck they were in the mean time busy with hoisting another mizzen which they had been mending and preparing all day long, and this they were obliged to venture, or to lose all their masts in the night time by the encreasing shocks. The Captain, having watch'd a proper opportunity, gave a Signal, and it was hoisted with good success almost in a moment. It was already three hours after Sunset, and all that could be done that night, was to pump on and hope the best. On the 30th of August early in the morning the storm began to abate and the waves to subside, whereupon immediately the sprit-sail was brought to serve instead of a Rudder, with the help of which we sail'd Southward before the wind, and consequently without being much toss'd, which put our Carpenters in a condition of repairing the Rudder, the master Carpenter being let down on a Rope fix'd a new beam to the Rudder, and in short the whole business was finish'd about noon, when the sky clearing up, the Cook was able to make a fire, and the sailors took the height and found it  $28^{\circ} 31'$  so we hoisted sail again, and with a fair wind steer'd N. E.

On the thirty first of August, having thus escap'd this danger, we were comforted at break of day, by the bright appearance of the Sun, though the wind still continued to blow very hard, and being after five days fasting very



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hungry, and quite dispirited by the great fatigue, we were in expectation of refreshing ourselves with a hearty meal and good drink, but our sottish steward, who seldom was sober when on shore, and always drunk when on board, had drank all our wine to the last drop, a fat Hog and all our poultry had died of the bad weather, and the Cook had nothing to give us, but boil'd rice, Cajan, or Pigeon pease, and old Bacon, on which we feasted for want of better dainties in expectation of catching some fresh fish in the next calm. The first and most laborious of this days work was to strain the shrewds, which were so slacken'd by the continual tossing in the late storm, that they were not able to hold up the masts; mean time others were busy to find out the leaks of the ship, though without discovering any as yet. Some Bales of silk, and hides, that had been wetted, were brought upon Deck to dry, as were also our cloaths and bedding, which business took up the two following days. Our Course was to the N. E. and N. N. E. the wind being East, and East by North. The height at  $29^{\circ} 20'$  and the depth in the evening 43 fathom. On the first of September a leak was discover'd under the kitchen, to stop which the Ship was for some hours leaned on one side. There were still more leaks, which obliged us still to pump every Hour, but we could not find them out and judged that they were above water. I will not detain the Reader with a long account of the winds, but only tell in general, that they continued all along variable, for the greater part contrary, sometimes a little favourable, which oblig'd us to sail very much by the wind, (as the Sea term is) and tack about. At noon we found  $30^{\circ} 9'$  of altitude, and in the evening 23 fathom depth. On the second of September we had  $30^{\circ} 20'$  of altitude, depth 90 fathom. On the third of September being Sunday, the altitude was  $31^{\circ} 16'$  depth 26 fathom. On the fourth of September, the weather being stormy, no altitude could be taken. We had from 25 to 32 fathom depth, the ground yielding all day long a white sand. On the fifth of September at noon, the



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*Sea-devils.*

altitude was  $31^{\circ} 15'$ . the depth in the evening 26 fathom. This evening several Sea-devils, or Rays, pass'd by our Ship, being flat Fishes two or three fathom long of an ugly figure.

*Second storm.*

On the sixth of September, the altitude was  $31^{\circ} 30'$ . This afternoon we unexpectedly met with the most eminent danger of a nature quite different from what we had experienc'd in the late storm. We were steering Southward with a gentle gale blowing from E. S. E. when behind us in the North we observ'd some lightning, and soon after huge hollow waves tumbling over each other, like so many clouds, and with great rapidity rolling towards our Ship, which thereby was brought into so disorderly and confused a motion, that we almost lost our senses, not knowing what to do or resolve on. For the waves of the Southerly Monsoon standing against our course, and not permitting the Ship to run swiftly, the wind being besides but gentle, and coming so obliquely, the immense force of the opposite huge waves must necessarily fall upon the stern of the Ship. Two hours after Sun-set two of those waves almost at the same moment, came from behind like mountains, and overwhelm'd the whole Ship with such force, that they bore her down deep under water, with all the persons standing upon quarter deck, of whom I was one, all thinking we were going down to the bottom of the Sea. This shock was attended with such a terrible cracking and noise, that it seem'd as if the whole stern was tore off and broke to pieces. Our Captain and his Mate, who were both above sixty years of age, as well as others, who from their first youth had serv'd at Sea, own'd that they never met with the like all their life-time. They look'd immediately after the Rudder, which they found entire on its hinges, except a few planks and other things broke off. The pump was also set to work, but no leak appear'd. But in the Cabin almost every thing was destroy'd and soak'd with salt water, and our drunken Steward almost drown'd in his bed, tho' he lay under deck in one of the safest

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places. The deck was cover'd with water knee deep, and the tackling floated about. And tho' the holes were immediately open'd to let the salt water run out, yet it had already penetrated into the inmost parts of several things, as I found to my great grief it had done into my Papers and written Memoirs. We had stood the shock of some more waves, when a brisk Gale arising out of the North, attended with Rain and Storm, quicken'd the course of our Ship towards South and East, and thereby shelter'd her against the fury of those monstrous waves, tho' with terrible tossing, which continu'd the whole night following, and all the next day, being the seventh of September, tho' without storm, and by tolerable weather, so that this danger was also over. It was remarkable, that this day the wind shifted round all the points of the Compass, and contrary to the course of the Sun. We found no altitude this day, but had from 30 to 40 fathom depth. On the eighth of September at noon we had  $31^{\circ}$ .  $11'$ . of altitude, and in the evening 42 fathom depth. The Sea was still very rough, and occasion'd great tossing, and a troublesome night. On the ninth of September, the altitude was  $31^{\circ}$ .  $5'$ , depth from  $42^{\circ}$  to  $48'$ . fathom.

On the tenth of September being Sunday the altitude was  $30^{\circ}$ .  $20'$ . but no bottom to be found. This afternoon we were again toss'd by a violent storm out of the North. We were oblig'd to turn about, to bring to the lower sails, to tie up the Rudder, and so let the Ship drive where she could, trusting for the rest upon providence. On the eleventh of September towards evening, the storm after having lasted twenty four hours abated, so we hoisted the main sheet again, and made use of the Rudder. At noon we found  $29^{\circ}$ .  $55'$ . of altitude, and in the evening 60 fathom depth; and so we had met with three different storms between China and Japan, during which many of the goods had been damag'd by the tossing and tumbling about. There appear'd an unwillingness and discontent among the Ship's Company, on account of

*Third storm.*

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this troublesome Voyage, the rather because there was but little hopes of reaching Japan, the North Season, which is contrary to our course, seeming now to be fully settled and fixed; for this reason it was resolv'd on the twelfth of September to let the Ship drive more before the wind, consequently with more ease back to S. W. by W. This day at noon we had  $29^{\circ} 30'$  of altitude, and in the evening 62 fathom depth. On the 13th of September early in the morning, when they were careening the Ship, it was observ'd, that the clamps which are like the ribs and braces of this floating Body, were grown loose in the accident that befel us on the sixth of September. This put both Officers and common Sailors out of heart, and made them quite tired with tacking about any longer. It was thought most adviseable to make for some harbour in China, in order to take in fresh water, of which we had not enough for one month more, and then to return to Batavia. Some Passengers, and whoever else had any credit with the Ship's council, endeavouring to make them come into the proposal, the same would in all probability have been approv'd of, had not the Mate offer'd some objections against it. As for my self, having in my custody a Journal of a Voyage to Japan, which I had receiv'd from a very good hand, I look'd into it, and found, that some years before a Dutch Ship was safely arriv'd in Japan the latter end of September. So I went privately to the Captain, and first left to his consideration, that the wet hides would hardly keep in the hot air of Batavia, without being spoiled, and he afterwards be made accountable for that damage, as occasion'd by his Faintheartedness and precipitate return. I afterwards shew'd him the said passage in the Journal at which he was startled, and having read it thrice over immediately, alter'd his resolution without making any further objection. On the fourteenth of September the Elevation was  $29^{\circ} 36'$ , and in the evening we had from 41 to 46. fathom of depth. On the fifteenth of September we found the altitude  $29^{\circ} 57'$ , depth 36 fathom. On the

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sixteenth of September the altitude was  $30^{\circ} 13'$ , depth 38 fathom. On the 17th of September being Sunday we found no elevation, the depth was 47 fathom. On the eighteenth of September, the weather being stormy, we could take no elevation, the depth was 34 fathom. On the nineteenth of September the altitude was  $30^{\circ} 31'$ , the depth in the evening 45 fathom. On the twentieth of September the altitude was  $30^{\circ} 36'$ , the depth in the evening 58, at night 70 fathom. This morning we kill'd a Dolphin, or Dorado, with a Javelin. Its colour was of a yellowish blue, and its length six spans, the flesh of it was very delicious and acceptable to our sick stomachs. On the twenty first of September we attained  $31^{\circ} 30'$  of elevation, which according to the common maps is the Latitude of the rocky Island Matsima situate in the Japanese Ocean, which like a Hermes is look'd out for by sea-faring people sailing to or from Japan. We saw it two Hours after we had taken the elevation at nine or ten leagues distance, bearing N. E. whence we concluded, that it lies in effect a little more Northerly and near  $32^{\circ}$  degrees of latitude. A little before Sunset this so long wished for Hermes appeared at five leagues distance to the Northward. Six hours after, the Moon shining very bright, and the Island lying before us a league off on our larboard, we observed that it consisted of about seven pointed Rocks, being rough and bare, lying near each other, daubed over in most places with the dung of birds, so that they appear only inhabited by Sea-mews, which we saw there in great numbers. We made the same observation two years after, when we sailed by it in our return from Japan. We had the good luck to catch another Dorado, and in the evening we found 78 fathom depth, the ground being a sandy Mud. On the twenty second of September early in the morning we saw Matsima lying W. S. W. at a great distance, so that we could hardly distinguish it. Some time after we observ'd a Chinese Jonk from Nankin, and next two more, which by the building we judged likewise to be Chinese, all

*Matsima.*

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*Islands Gotho.*

coming from Japan. On our larboard we saw the Japanese Islands Gotho inhabited by husband-men, and before it was noon came into our view the high mountainous Country before Nagasaki, the long expected Harbour, which at Sunset we had at six or seven leagues distance before us, bearing N. E. by N. We sail'd with a North West breeze and a few sails towards it, and on the twenty third of September at midnight arriv'd at the entry of the Bay in 50 fathom water. But the said entry being full of rocks and Islands, which we were unacquainted withal, and which it is impossible to sail through at night, we tack'd about till morning came on, when we found 43 fathom of water on a sandy ground, and steer'd towards the Harbour. But being all of a sudden becalmed, we could not proceed, and therefore notified our arrival with firing five Guns, which were heard in the Dutch place of residence two leagues off. Accordingly in the afternoon four vessels came out to us, with the factors sent by our Superiors there, and accompanied by swarms of Japanese officers, clerks, soldiers, and a chief interpreter, who came to receive us, and to demand the writings, and letters, we had on board. After a short stay they left us, being saluted by us with seven Guns, and we follow'd them, though very slowly, the wind being variable, as far as the mountain call'd Papenberg, from whence we tow'd our Ship off by the help of casting anchor, till we brought her within half a league of the City of Nagasaki, and so after having return'd thanks to the Almighty for his protection in our Voyage, we cast anchor at ten at night.

*Arrival in the  
Harbour of  
Nagasaki.*

*Death of the  
Steward.*

We had had neither sick, nor dead, during our whole Voyage, excepting only the abovementioned steward, who being denied any more Arrack, or Brandy, was the day before seiz'd with an Apoplectick fit, which soon render'd him senseless and speechless, and threw him into convulsions, which a few hours after made an end of his life. He was otherwise an able man, the son of a noted divine at the Hague, but by indulgence early fell into



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debauches and a dissolute life. We were no sooner come to an anchor, but we had two Japanese Guardships put on both sides of us, which all night long went the round with great diligence. All the Chinese Jonks that put to Sea this day, were each of them attended with a Guardship, till they got out of the Harbour into the open Sea. Not far from our Ship we saw a fleet of 40 pleasure boats coming to an anchor, being the usual pompous train of a great Man, who had been on a voyage. They were built much after the manner of the Strubes in Russia, which are a sort of boats used on the Wolga in going from Mosco to Casan. This little fleet made a fine shew with its many lights at night, and in the morning, when it sailed, with its sails, half of which were white, and the other half black, which they hoisted all at once.

*Japanese  
pleasure boats.*

On the twenty fourth of September in the morning we mov'd with a small breeze half of our way, and afterwards twenty Japanese rowing boats fasten'd to a rope towed us the other half as far as 200 paces within the City and our habitation. This Harbour is enclos'd with high mountains, Islands, and rocks, and guarded by nature against the rage of the Sea, and the fury of stormy winds. On the tops of the neighbouring Mountains stand Guardhouses with Guards in them, who with their spying Glasses are observing whatever happens at Sea, of which they give immediate Information to the Government at Nagasaki, and by this method they had notice of our arrival already two days before, being the 22d in the morning. Along the shore, which is form'd by the foot of those Mountains, which encompass the Harbour, there stand divers round Bastions, on which I observ'd only Rails, or Palisadoes, painted red, as it were for Ornament's sake, but saw no Cannon. Besides these, there are on both sides of the City, not far from the shore, on two Eminences, as many imperial head Guards, which are hung about with cloth for Ornament, as well as to hinder people from seeing the number of Cannon and Men, that are in them. When we pass'd by them, we saluted every Guard with twelve great

*Cast anchor  
near Desima.*

*Harbour of  
Nagasaki.*

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*Desima.*

*Japanese come  
on board.*

*Their pro-  
cedures.*

Guns, and after being arriv'd at the place assign'd to us, we dropt anchor at about three hundred paces from the City, and as far from Desima, which is the habitation of the Dutch on a separate Island form'd purposely near the shore without the City. Then came to us, two Buggioses, or Gentlemen of the Governors, sent by them with their Commission, with many subordinate Clerks, Interpreters and Soldiers, who called all those that were newly arriv'd, and made them pass in review before them one after the other, according to the List given them, viewing every one from top to toe, and writing his name, age and business, with a pencil on paper. Besides this, about six persons more were examin'd every one in particular, concerning our Voyage, viz. from whence we came, when we set out, how long we had been on the way, whether we did not land somewhere, &c. and the several answers were carefully written down. Many questions were ask'd upon the deceased Steward's account, and the answers also taken down, his Breast and the rest of his Skin were narrowly viewed, whether there was any cross, or other mark of the Popish Religion upon it. We obtain'd so much by our repeated Instances, that the Corpse was fetch'd away the same day, but none of us could get leave to attend it, and to see where it was interr'd. This review being over, Soldiers and Clerks were put into every corner, and the whole Ship with all her cargo taken, as it were, in possession by the Japonese. The boat and skiff was left to our Men, only for this day, in order to look to their anchors. But pistols, cutlasses, and other arms were by them demanded, and taken into custody, which were follow'd the next morning by the gun-powder packt in barrels. In short, had I not been before hand acquainted with their usual proceedings, I could not have help'd thinking we were got into a hostile Country, or had been taken for Spies. I must also remember here, that in our Voyage, as soon as we discover'd this Land, every one was oblig'd pursuant to an order from above, and ancient custom, to give his Prayer-book, and other Books of Divinity, as

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also all European Money he had about him, to the Captain, who, after having taken a memorandum of every one's name for it, pack'd all up in an old cask, and hid it from the Japanese till our return. This evening they sent us from the Dutch Factory divers sorts of Refreshments, viz. Fowls, Eggs, Shell-fish, and other Fish, Radishes with their Leaves, Turneps, Onions, fresh Ginger, Pompkins, Water-melons, white Bread, and a barrel of Sacki, or Japanese Rice-beer.

On the 25th of September, early in the morning, came from Desima on board our Ship both Residents, or Directors of the Dutch Trade, one M. Sweras, who was to be reliev'd by the other M. Butenheim his Successor, but newly arriv'd from Batavia, with three Ships laden with Merchandize. All the Ships's Company having been call'd together, they read to us the orders both of the Dutch East-India Company, and of the Governors of Nangasaki, chiefly to this purpose, that every one of us, ought to behave soberly and discreetly with respect to the Natives, and the Laws and Customs of the Country. A Paper containing these Orders, having been read publickly, was according to the Custom of Japan, put up on board the Ship for every Body to read. In the afternoon I went on shore to Desima, on which occasion one is oblig'd to take out a Passport from the Japanese Ship-Guard to those on shore, and on the return another from the Land-Guard to that on board. Finding that the use of the raw Garden Fruit, that was sent us yesterday, had occasion'd to me great pain, I was oblig'd to hasten back to our Ship, from whence I went on the 26th of September with my things, to live in the Habitation assign'd to me at Desima.

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### Chap. IV.

Of the Empire of Japan in general, as to its situation, and the largeness of its several Islands.

*Japanese  
Empire.  
Its names.*



This Empire is by the Europeans call'd Japan. The Natives give it several names and characters. The most common, and most frequently us'd in their writings and conversation, is Nipon, which is sometimes in a more elegant manner, and particular to this Nation, pronounc'd Nifon, and by the Inhabitants of Nankin, and the southern parts of China, Sijppon. It signifies, the foundation of the Sun, being deriv'd from Ni, Fire, and in a more sublime Sense, the Sun, and Pon, the ground, or foundation of a thing.

There are still some other names and epithets, which are seldom mention'd in conversation, but occur more frequently in their writings. Such are for instance. 1. Tenka, that is, the Subcelestial Empire, as if it were the only one existing under Heaven. Hence the Emperor is call'd Tenkasama, the Subcelestial Monarch. In former times this Name was peculiar to the Empire of Japan alone, but since commerce hath made known to them several other Countries, they now condescend to honour them also with the same epithet, particularly such, whose Inhabitants are admitted and tolerated among them. Thus they call the Empire of China, To Sin Tenka, the united Provinces of the Netherlands, known to them by the name of Holland, Hollanda Tenka. 2. Fino Motto, is much the same with Nipon, and signifies, properly speaking, the Root of the Sun, Fi being the Sun, and Motto, a Root; No, is only a particle, by which these two words are combin'd together. 3. Awadsissima, is the original name of this Country, and is as much as to say, a Terrestrial Scum Island, Awa, signifying Scum,

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Dsi, the Earth, and Ssima an Island. This Name is grounded upon the following fabulous tradition, recorded in their Histories, of the origin and first creation of the several Islands, which compose this mighty Empire, which in former times, for want of communication with other Countries, was looked upon by the Natives, as the only inhabited part of the Globe. In the beginning of the Creation, the supreme of the seven first celestial Spirits, (of which more in the seventh Chapter of this Book) stirr'd the then Chaos, or confuse Mass of the Earth with a Staff, which as he took out, there dropt from it a muddy Scum, which running together form'd the Japanese Islands, one of which, of the fourth magnitude, still retains this Name, being particularly call'd Awadsissima. 4. d Sin Kokf, or Camino Kuni, the Country, or Habitation of the Gods. For by Sin, and Cami, are denoted the Gods, which were particularly and originally worship'd in Japan; and both Kokf and Kuni signify a Country. 5. Akitsima, or according to the common pronounciation, Akitsussima, is another name given to this Country of old, and frequently to be met with in their Chronicles and Legends. 6. Tontsio, the true Morning. 7. Sio, all, viz. all the several Islands subject to the Emperor of Japan. 8. Jamatto, which name is also given to one of its Provinces. Several others, as Asijwara, Asijwara Kokf, Qua, or Wa, and some more, I forbear mentioning to avoid being too tedious on so trifling a Subject.

The Empire of Japan lieth between 31 and 42 degrees of Northern Latitude. The Jesuits in a late Map of China, made and corrected by their Astronomical Observations, place it between 157°. and 175°. 30' of Longitude. It extends to N. E. and E. N. E. being irregularly broad, tho' in the main, pretty narrow in comparison to its length, which from one end of the Province Fisen, to the extremity of the Province Osiu, is suppos'd to be two hundred German Miles in a streight Line, all the further distant Coasts and Islands, tho' subject to the Japanese Emperor, not reckon'd.

*Its situation.*



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*Is not unlike  
Great Britain.*

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*Its divisions.*

*Nipon.*

*Saikokf.*

*Sikokf.*

*Is divided  
into 7 Tracts  
of Land.*

It may in different respects be compar'd to the Kingdoms of Great Britain and Ireland, being much after the same manner, tho' in a more eminent degree, divided and broke through by corners and forelands, arms of the Sea, great bays and inlets running deep into the Country, and forming several Islands, Peninsula's, Gulphs and Harbours. Besides, as the King of Great Britain is Sovereign of three Kingdoms, England, Scotland and Ireland, so likewise the Japanese Emperor hath the supreme Jurisdiction of three separate large Islands. The first and largest, is call'd Nipon, from the name of the whole Empire. It runs length ways from East to West in the form of a Jaw-bone, whose crooked part is turn'd to the North. A narrow Channel or Streight, full of Rocks and Islands, some inhabited, some uninhabited, parts it from the second, which is next to it in largeness, and which from its situation, lying to the South-west of Nipon, is call'd Saikokf, that is, the Western Country. It is also call'd Kiusiu, or the Country of Nine, being divided into nine large Provinces. It hath 148 German Miles in circumference, and according to the Japanese it hath 140 of their own Miles in length, and between 40 and 50 in breadth. The third Island lies between the first and second. It is near of a square figure, and being divided into four Provinces, the Japanese call it Sikokf, that is the Country of four, viz. Provinces. These three large Islands are encompass'd with an almost unconceivable number of others, some of which are small, rocky and barren, others large, rich and fruitful enough to be govern'd by petty Princes, as will appear more fully by the next Chapter, wherein I propose to lay down a more accurate geographical description of this Empire.

All these several Islands and Dominions composing the mighty Empire of Japan, have been by the ecclesiastical hereditary Monarch, Siusiun, divided into Gokisitzido, as they are call'd by the Japanese, or seven large Tracts of Land in the year of Christ 590. Many years after in the year of Christ 681. Ten Mu, divided the seven chief

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Tracts into 66 Provinces, appointing so many Lords of his Court to command and govern them, as Princes, or his Lieutenants. Two more Islands Iki and Tsussima, formerly belonging to the Kingdom of Corea, having been conquer'd in the last Century, and added to the Empire of Japan, there are now in all 68 Provinces. Both these divisions of the Japanese Empire, tho' they subsist till now, yet through the misery of time its 68 Provinces have been since their first constitution torn into 604 lesser districts. In the first and happiest Ages of the Japanese Monarchy, every Prince enjoy'd the Government of the Province, which he was entrusted with by the Emperor, in peace and tranquility. The miseries of ensuing times, the frequent quarrels and contentions, which arose among the chief branches of the Imperial Family about the succession to the throne, by degrees involv'd the whole Empire into blood and confusion. Its Princes espous'd different parties, and no sooner were arms introduced among them, as the most powerful and surest means to make up their dissensions, but every one endeavour'd thereby to maintain himself in the possession of those lands, whose government he was owing entirely to the Imperial bounty: Such as had not been provided for by the Emperor, took care to provide for themselves. The Princes divided their Hereditary dominions among their Sons, who, though possess'd of but one portion of their Father's estate, would not be behind them in grandeur and magnificence. What wonder then if the number of princedoms and dominions went on perpetually increasing. The Emperors of the now reigning Family, usurpers themselves of the throne, of which they are possess'd, think this great division of the Provinces of the Empire no ways detrimental to their Government, but rather conducive, to make them the better acquainted with the true state of their riches, and revenues; therefore far from reducing them to the former standard, they still tear and divide them more and more, as they please, or as their Interest requires, of which there are some late instances.

*Sixty eight  
Provinces.*

*Six hundred  
and four  
districts.*

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The Province of Tsikusen was not long ago divided into two Governments Janagawa and Kurume and the Prince of Tsikungo had orders from Court to surrender part of his dominions to the Prince of the two Islands above mention'd Iki and Tsussima, who till then had nothing in possession upon the continent of Japan.

*Its Borders.*

The borders of this Empire are its rocky, mountainous Coasts, and a tempestuous Sea, which by reason of its shallowness admits none, but small vessels, and even those not without eminent danger, the depth of most of its Gulfs and Harbours being not yet known, and others, which the pilots of the Country are better acquainted withal, unfit for harbouring of Ships of any considerable bulk. Indeed it seems Nature purposely design'd these Islands to be a sort of a little world, separate and independent of the rest, by making them of so difficult an access, and by endowing them plentifully, with whatever is requisite to make the lives of their Inhabitants both delightful and pleasant, and to enable them to subsist without a commerce with foreign Nations.

*Neighbouring  
Countries  
subject to the  
Emperor of  
Japan.*

Besides the several Islands and Provinces already mention'd, there are some further distant Countries, which do not properly speaking belong to the Empire of Japan, but either acknowledge the supremacy of the Emperor, or live under his protection. Of these I think it necessary to give some preliminary account, before I proceed to a more particular description of the Japanese Empire it self. They are 1. The Islands of Riuku, or Liquejo, the Inhabitants of which stile themselves subjects, not of the Emperor of Japan, but of the Prince of Satsuma, by whom they were subdued and conquer'd. 2. Tsiosin, is the third and lowest part of the Peninsula of Corea, which is govern'd, in the name of his Imperial Majesty, by the Prince of Iki and Tsussima. 3. The Island Jeso, which is govern'd for the Emperor by the Prince of Matsumai, whose own dominions make part of the great Province Osju.

*Liquejo  
Islands.*

I. The Liquejo Islands, as they are set down in our

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Maps, or the Islands of Riuku, as they are call'd by the Inhabitants, must not be confounded with the Insulæ Leuconia or the Philippine Islands. They lie to the Southwest of the Province Satzuma, which is situate upon the continent of Saikokf, and the neighbouring Island Tana or Tanagasima, and according to our Maps reach down almost to the  $26^{\circ}$ . of Northern latitude. If we believe the Japanese, they are so fruitful, as to yield the Rice harvest twice a year. The Inhabitants, which are for the most part either husbandmen or fishermen, are a good natured merry sort of people, leading an agreeable contented life, diverting themselves, after their work is done, with a glass of rice beer, and playing upon their musical Instruments, which they for this purpose carry out with them into the fields. They appear by their language to be of Chinese extraction. In the late great revolution in China, when the Tartars invaded and possess'd themselves of that mighty Empire, the Natives retired in great numbers, and were dispers'd all over the East-Indies. Not a few fled to these Islands, where they applied themselves chiefly to trade, being well skill'd in navigation, and well acquainted with those Seas. Accordingly they still carry on a commerce with Satzuma, and go there once a year. Some centuries ago these Islands were invaded and conquer'd by the Prince of Satzuma, whose successors still keep them in awe by their Bugios, or Lieutenants and strong Garrisons, though otherwise by reason of their remoteness from Satzuma the Inhabitants are treated with much regard and kindness; for they are oblig'd to give their Sovereign only one fifth part of the produce of their Country, whilst his own natural Subjects, the Satzumese are tax'd at two thirds. But besides what they pay to the Prince of Satzuma, they raise a contribution among themselves, to be sent by way of a present, once a year, to the Tartarian Monarch of China, in token of loyalty and submission. They have like the Tunquinese and Japanese a Dairi of their own, or an Ecclesiastical Hereditary Monarch, to whom they pay great respect, supposing him to



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be lineally descended from the Gods of their Country. He resides at Jajama, one of the chief of these Islands, situate not far from the Island Osima, which is of the second magnitude.

*Corea.* II. Corey, or Coræa, is a Peninsula, which stands out from Tartary, runing towards Japan, opposite to the coasts of China. It hath been, as the Japanese relate, divided of old into three Provinces. That which is lowest, and nearest to Japan, is by the Japanese call'd Tsiosijn, the second, which makes up the middle part of the whole Peninsula, Corey, and the third and uppermost, which confines upon Tartary, Fakkusai. Sometimes the name of either of these Provinces is given to the whole Peninsula. The natives according to the account of the Japanese are of Chinese extraction. They served often and under different Masters. Their neighbours the Tartars sometimes enter'd into alliances with them, at other times they invaded and subdued them. Mikaddo Tsiuu Ai, Emperor of Japan, prosecuted them with war, but he dying before he could put an end to this enterprize, Dsin Gu his Relict, a Princess of great parts and personal bravery, pursued it with the utmost vigour, wearing the arms of the deceas'd Emperor her Husband, till at last she made them tributary to Japan about the year of Christ 201. Sometime after they enter'd into fresh alliances with their neighbours the Tartars, and so continued unmolested by the Japanese, till Taiko possess'd himself of the Secular throne of Japan. This valiant Prince, reading the histories of his Empire, found it recorded, that the Coreans had been subdued by one of his predecessors and made tributary to Japan: As in the mean time he was but lately come to the throne, he doubted not, but that he should get time fully to settle and to secure himself in the possession thereof, if he could send some of the most powerful Princes of the Empire abroad upon some such military expedition, and by this means remove them from Court and Country. He therefore gladly seiz'd this opportunity, and resolv'd to renew



and support his pretensions to the Kingdom of Corea, and through this kingdom, as he gave out his main design was, to open to himself a way to the conquest of the great Empire of China it self. Accordingly he sent over some Ambassador's to Corey, to desire the Natives to acknowledge the supremacy of the Japanese Emperor, and to give tokens of their loyalty and submission. But the Coreans, instead of an answer, killing the Emperor's Ambassador, by this hostile act gave him just reasons to prosecute them with war. Accordingly a numerous army was sent over, without further delay, under the command of such of the Princes of the Empire, whose presence he had the most reason to be apprehensive of. This war lasted seven years, during which time his Generals with much a do broke at last through the strong opposition made by the natives, and their allies the Tartars, and after a brave defence made the Country again tributary to Japan. Taiko dying about that time, and the army returning, Ijeas his successor order'd, that they should once in three years send an embassy to Court, to acknowledge his sovereignty. Since that time they relapsed by degrees under the domination of the Tartars, and drove the Garrisons left by the Japanese, down to the very coasts of the Province Tsiosijn, the only thing they have now remaining of all their conquests in Corea. As things now stand, the Emperor of Japan seems to be satisfied, for the security of his own dominions, to be master of the Coasts, the care and Government whereof he committed to the Prince of the Islands Iki and Tsusima, who keeps there a Garrison only of fifty Men under the command of a Captain, or Bugjo, as they are here call'd. And the Inhabitants are order'd to send an embassy to Court, and to take the oath of allegiance and supremacy only once at the beginning of every new Emperor's Reign. The Coasts of Corea are about forty eight Japanese Water Leagues, or sixteen German Miles, distant from the Island of Tsusima, and this as much from the continent of Japan. Numbers of Rocks and small Islands lie between them,

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which tho' they be for the most part uninhabited, yet the Japanese keep strong Garrisons in some of the chief, to watch what Ships sail by, and to oblige them to shew what commodities they have on board, as claiming the sovereignty of those Seas. The Commodities brought from Tsiosijn are the best Cod, and other Fish, pickled, Wallnuts, scarce medicinal Plants, Flowers and Roots, particularly the Ninseng, so famous for its excellent Virtues, which grows in great plenty in the Provinces of Corea and Fakusai, as also in Siamsai, a Province of the neighbouring Tartary; this Plant, tho' it be found elsewhere, yet that growing in the Provinces abovesaid, is believ'd far to excel others in Goodness and Virtues. The Natives have also some few Manufactures. Among the rest, a certain sort of earthen Pots, made in Japij and Niuke, two Tartarian Provinces, were brought over from thence by the Coreans, which were much esteem'd by the Japanese, and bought very dear. But of late it was order'd by the Emperor, that there should be no more imported for the future. The Boats made use of by the Tsioneese are very bad indifferent Structures, which one scarce would venture further then Tsussima.

*Island of Jeso.* III. Jeso, or Jesogasima, that is the Island of Jeso, is the most Northern Island, the Japanese have in possession out of their own Empire. It was invaded and conquer'd, as I was inform'd in Japan, by Joritomo, the first Cubo, or Secular Monarch, who left it to the Prince of Matsumai, (a neighbouring Island belonging to the great Province Osiu) to be by him govern'd and taken care of. Some time after, the Inhabitants weary of a foreign Government, fell upon the Garrison, the Prince of Matsumai left there, and kill'd them all to a Man. This act of hostility no sooner reach'd that Prince's ears, but he sent over a good Army with three hundred Horse, to demand, and in case of refusal, to take ample satisfaction, and to chastise the Rebels. But the Prince of Jeso, to prevent further mischievous consequences, sent over an Embassy to Matsumai, and to take off all suspicion of

his having had any intelligence or hand in the affair, he deliver'd up twenty of the Ring-leaders, which were executed, and their heads impaled, upon the coasts of Jeso. This act of submission entirely reconcil'd him to his Superiors, but the Natives being ever since look'd upon as a stubborn and tumultuous People, strong Garrisons are constantly kept upon the Southern coasts of this Island, to put it out of their power ever to attempt the like; and the Prince is oblig'd to send once a year, an Embassy to Matsumai, with presents to the value of one Mangokf. This Island lies in  $42^{\circ}$  degrees of Northern Latitude, to the N. N. E. right opposite to the great Province Oosiu, where its two promontories Sugaar and Taaasaki running out very far into the Sea, form a large Gulph, which directly faces it. The passage over to this Island is said to be of one day, and it is not to be made at all times, by reason of the currents, which run strongly, sometimes to the East and sometimes to the West, tho' otherwise it be but forty Japanese water Leagues, and in some places not above five or six German Miles distant from the Coasts of Japan. It is said to be as large as the Island Kiusiu, but so thoroughly full of Woods and Forests, that it produces nothing, which might be of use to the Japanese, besides some pelts and furs, which even the Inhabitants of the Southern parts of Japan have no occasion for. Nor do the Jesoans bring over any thing else but that, and the famous Fish Karasaki, which is catch'd in great plenty about the Island, and which the Japanese reckon a great dainty, boiling and eating it like Cod. As to its figure, I could not gather any thing positive, neither from the accounts I had from the Japanese, nor from the Maps, I met with in the Country, they differing much from each other. Some represent it very near round, others make it of a very irregular figure, with large Promontories, Gulphs and Bays, the Sea running in several places so far up into the Country, that one might be easily induc'd to believe it compos'd of several different Islands. I am apt to believe, that the Country discover'd by de Vries,

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to the North of Japan, was part of this Island. I took notice that in some of the Japanese Maps, the South-west and larger part is call'd Matsuki, but it was generally speaking so indifferently drawn, that I should be at a loss to determine, whether it be an Island by it self, or join'd to the rest. According to the account the Japanese give of the Inhabitants, they are a strong, but savage, People, wearing long Hair and Beards, well skill'd in the management of Bows and Arrows, as also in fishing, the greatest part living almost wholly on Fish. They describe them further, as very dirty and nasty, but the truth of this accusation is not so strictly to be relied on, since they, the Japanese themselves, are so extreemly nice and superstitious in frequently washing and cleaning their Bodies, as to have found the very same fault with the Dutch. The Language of Jedso is said to have something of that, which is spoke in Coræa.

*Continent of  
upper Jeso.*

Behind this Island, to the North, lies the Continent of Okujeso, as it is call'd by the Japanese, that is, upper or high Jeso. That there is such a Country is not in the least question'd among Geographers, but they have not as yet been able to determine, whether it confines on Tartary, or America, consequently, where they are to place the streight of Anian, or the so long wish'd for passage out of the North Sea into the great Indian Ocean, suppos'd that there be such a one, or whether it is closely join'd either to Tartary, or America, without any intermediate streight, or passage at all. I made it my business, both in my travels through Muscovy and Persia, and during my stay in Japan, to enquire with all the diligence, I was capable of, into the true State of those Northern Countries, tho' in the main to very little purpose, having hardly met with any thing worth the notice of the publick. At Moscow, and at Astrakan, I spoke to several people, which either in their travels through Siberia and Kataya into China, or during their stay in Siberia, whither they had been banish'd by the Czar, and liv'd many years, pick'd up what few and

*The Author's  
Enquiries into  
the State of  
the Northern  
Countries.*



uncertain informations they could, but could learn nothing farther, but that the great Tartary is by an Isthmus, or Neck of Land, join'd to a neighbouring Continent, which they suppos'd to be America, and from thence concluded that in all probability there is no such thing as a communication between the icy Sea and the Indian Ocean. In a Map of Siberia, which was made and cut upon wood, by one who was banish'd thither, and the names of the places mark'd in Slavonian Characters, there were several considerable promontories, which from the eastern Coasts stood out into the Sea, one of which, too great to be brought upon the table, was cut off at the edge. He that shew'd me this Map, told me at the same time, that according to the accounts which could be procur'd from the Tartars living in those parts, this very promontory is nothing but an Isthmus, which runs towards a neighbouring large Continent on which it confines, but that it is compos'd of high, rough, and almost inaccessible mountains, and that in his opinion, if ever there hath been a passage there, for the first Inhabitants of the World to get over into America, and to people that Continent, such another undertaking would be at present utterly impossible. This Map of Siberia, such as it was, that is extream ill done, and without any scale of distances, or degrees of Longitude or Latitude, was yet the first, which could give the Czar of Muscovy, some, tho' very imperfect, notions of the great extent of his Tartarian Dominions to the North. And 'tis from the same, my particular Friend, the ingenious Mr. Winius, who was by the Czar appointed Inspector General over the Apothecaries and Druggists Shops in Muscovy, made the first rude sketch of his Map of Russia and Tartary, which he afterwards considerably corrected and augmented by several accounts procur'd from different parts, and withal reduc'd to the necessary degrees of Longitude and Latitude. He was not a little assisted in this undertaking by Mr. Spitshary, Greek and Latin Interpreter at the Court at Muscovy. This learned and industrious Man was, by



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*Nicolas  
Witsen.*

the then reigning Monarch of Russia, sent his Ambassador to the Emperor of China, with secret Orders and Instructions to spare neither trouble nor expences, to get himself acquainted with the true State, Situation and Extent of the Czar's Dominions. Accordingly he went to Pekin through the Northern parts of Russia and Tartary, and having dispatch'd his business at the Court of China, return'd through the Southern provinces, and came back to Moscow about the year 1680. During my stay at the Court of Moscow it so happen'd, that he was to be our Interpreter, which brought me much acquainted with him, and fed me with no small hopes of learning somewhat new and more particular, than was hitherto known, about the state of those Countries, but I found him too distrustful and secret, and very unwilling to communicate, what observations he made upon his Journey. The late Illustrious Nicolaus Witsen L.L.D. and Burghermaster at Amsterdam, a person to whom the publick is greatly indebted, met with much better success in his own Enquiries, for in his last Embassy to the Court of Muscovy he did, by his extraordinary good conduct, great learning and affability, insinuate himself so far into the favour of the Czar, and the Grandees of his Court, that whatever accounts they had procured from all parts of Russia, were without reserve communicated to him, which enabled him to compose that excellent and accurate map of all the Russian Empire, and the great Tartary, with its Mountains, Rivers, Lakes, Cities and Provinces, for the most part till then unknown, a work which by reason of its great usefulness could not but highly oblige the curious. But however accurate this map of Doctor Witsen's was which afterwards prov'd very useful to Mr. Isbrand Ides, in his Journey by land to China, where he went Ambassador, yet the full extent of the Eastern Coasts of Siberia, and the great Tartary, remains as yet undetermined, and we are still in the dark, as to what relation they bear to the neighbouring Continent, which is probably that of Oku Jeso.

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*Accounts  
which the  
Japanese give  
of Oku Jeso.*

The Japanese on their side are as little acquainted with the state and extent of that Country, which lies behind the Island Jeso Gasima, and which is by them call'd Oku Jeso. They say only that it is 300 Japanese miles long. But what authority they have to support this assertion, I cannot tell. A Ship having some years ago been accidentally cast upon the Coasts of that Continent, they met among the rude and savage Inhabitants some persons clad in fine Chinese Silk, by which may be very probably conjectured some communication the Natives have with the neighbouring Daats, or Tartary, at least that these Countries are not very remote from each other. A Jonk, which was sent thither on purpose upon discovery, about the year 1684, returned after having been three months upon her voyage, and brought the very same account. An experienc'd Japanese Pilot, who was well acquainted with the Seas about Japan, as having been every where round this Empire, upon my enquiry could give me no other satisfactory answer, but that between Japan and Jesogasima the Currents run alternatively, sometimes East, sometimes West, and that behind Jesogasima, there is only one, which runs constantly, and directly, North, whence he concluded, that near Daats, so they call Tartary, there must be some communication with another Sea to the North. A few years ago another Imperial Jonk was sent out in quest of those Countries. They sail'd from the Eastern Coasts of Japan, and after many troubles and incommodities endur'd between 40 and 50 degrees of Northern Latitude, they discover'd a very large Continent, suppos'd to be America, where having met with a good harbour, they staid there during the Winter, and so return'd the next year, without any the least account of that Country, or its Inhabitants, excepting only, that it run further to the North-west. Since that time it was resolv'd at the Court of Japan to be at no further pain, or expence, about the discovery of those Countries. I was little the better for consulting the Japanese Maps of those Seas, tho' I saw several of

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them in different places, as at Jedo, in the palace of Tsussimano Cami, Governor of Nagasaki, in the Temple of Symmios near Osacca, and in several other Temples. They all represent a large Continent, which stands out from the great Tartary, and extends it self behind the Island Jesogasima, reaching about 15 degrees of Longitude further East, than the Eastern Coasts of Japan. A large space is left empty between it, and the neighbouring America. The Country itself is divided into the following Provinces, mark'd with their common writing Characters, Kabersari, Orankai, Sitsij, Ferosan and Amarisi. Between the two last Provinces is mark'd a considerable River, which loses it self into the Sea, behind the Island Jeso to the South-east. But as all their Maps are very indifferently done, without any scale of distances or degrees, and as besides the Names of the Provinces abovemention'd are only in their Canna, or common Writing, and not, as other more authentick Records, in their Sisi, or significant Characters, I shall leave to the Reader's own Judgment to determine, how much there is to be depended upon them. And this is all I could learn in Japan about the State of those Countries, which lie to the North of this Empire.

*Gold and  
Silver Islands.*

Before I leave off this general Geographical Description of the Japanese Empire, I must not forget to mention two other Islands, which lie further off to the East, or E. N. E. of the Coasts of Osiu, at least at 150 Miles distance, but as the Japanese pretend, belong to their Empire. They have given them very high sounded Names, the smaller, more Northern, and more remote from Japan, being call'd Ginsima, the Silver Island, the larger, and nearer Kinsima, the Gold Island. They keep their state and situation very secret from all Foreigners, chiefly the Europeans, for as much as their rich Names have already tempted them to go in quest thereof. The King of Spain having been inform'd that they lie Westwards of America, in that part of the World, which by the Pope's division was assign'd to him, as all those

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Lands, which should be discover'd from the East, were to the King of Portugal, sent out a very expert Pilot to look for them about the year 1620. But this voyage prov'd unsuccessful. The Dutch attempted the same at different times with no better success. They fitted out one ship for that purpose at Batavia in 1639, and two others in 1643, which had orders to go further, and to attempt the discovery of the Coasts of Tartary and America. The voyage of these two ships, one of which was call'd Bresken, the other the Castrecoom, prov'd very unfortunate. For besides that they suffer'd much by Storms, the Captain of the Bresken having hazarded himself on shore, with some of his ship's company, in a port of Japan lying under the 40 Degree of Northern Latitude, they were all seiz'd upon, put in Irons, carried Prisoners to Jedo, and so barbarously treated, as if their intention had been to betray or to invade the Empire.

About the year 1675, the Japanese accidentally discover'd a very large Island, one of their Barks having been forc'd there in a Storm from the Island Fatsisio, from which they computed it to be 300 Miles distant towards the East. They met with no Inhabitants, but found it to be a very pleasant and fruitful Country, well supplied with fresh water, and furnished with plenty of plants and trees, particularly the Arrack-Tree, which however might give room to conjecture, that the Island lay rather to the South of Japan, than to the East, these trees growing only in hot Countries. They call'd it Bunesima, or the Island Bune, and because they found no Inhabitants upon it, they mark'd it with the character of an uninhabited Island. On the shores they found an incredible quantity of Fish and Crabs, some of which were from four to six foot long.

*Discovery of a  
New Island.*

Fatsisio, I just now had occasion to mention, or Fatsisio Gasima, which is as much as to say, the Eighty Fathom Island, is the most remote Island the Japanese have in possession Southward. It lies under the same Meridian with Jedo, and is reckon'd to be about 80 Japanese Water-

*Island  
Fatsisio.*

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leagues distant from the Continent of Japan, being the furthestmost of a long row of small Islands, almost contiguous to each other. It is the chief Island, where the great Men of the Emperor's Court, when out of favour, are usually confined, pursuant to a very ancient custom, and kept prisoners on a rocky Coast, from the extraordinary height of which the whole Island hath borrow'd its name. As long as they continue on this Island, they must work for their livelyhood. Their chief amusement is weaving, and some of the silk stuffs wrought by them, as they are generally Men of ingenuity and good understanding, are so inimitably fine, that the Emperor hath forbid under severe penalties, to export, or to sell them to foreigners. This Island, besides it being wash'd by a rough tempestuous Sea, is so well guarded by nature itself, that when there is some provision of the common necessities of life, or some new Prisoners to be brought in, or the guard to be reliev'd, the whole Boat, with all the lading, must be drawn up, and again let down by a crane, the coasts being so steep and rocky, as to admit of no other access.

### Chap. V.

The Division and Sub-division of the Empire of Japan into its several Provinces; as also of its Revenue and Government.

*Division of the  
Empire of  
Japan.*



N the general Geographical Description of Japan, which I have laid down in the preceding Chapter, I took notice that this Empire hath been divided into seven great Tracts of Land, which were again sub-divided into 68 considerable Provinces, and these into 604 smaller Districts, or Counties, as one might call them. I proceed now more particularly to consider the largeness, extent, fertility, produce, and revenues of each Province,



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as I found them in a Japanese description of this Empire, publish'd in Japan, by the title of Sitzi Jossu.

But before I proceed to a particular consideration of the seven large Tracts of Land, which the Empire of Japan hath been divided into, and of their several Provinces, I shall take notice of the Gokinai, or Gokinai goka Kokf, *Crown Lands.* that is the five Provinces of the Imperial revenues, so call'd, because all the revenue, of these five provinces is particularly appropriated for the support and maintenance of the Imperial Court. They amount to 148 Man, and 1200 Kokf of Rice. The Reader is desir'd to observe in general, that all the revenues in this Country are reduc'd to these two measures in Rice. A Man contains 10000 Kokf, and a Kokf 3000 bales or bags of Rice. These five Imperial Provinces are 1. Jamasijro, otherwise Sansju : *Jamasijro.* It is a large and fruitful Country. Its length from South to North is a hundred Japanese Miles; and there are several good towns and other places of note within its compass. It is divided into 8 districts, Otokuni, Kadono, Okongi, Kij, Udsi, Kusse, Sakanaka, and Tsukugi. 2. Jamatto, or Wosju, is likewise a very good Country, and *Jamatto.* much of the same length with the former going from South to North. It had formerly several places of note within its compass, which are at present reduced to a very small number. It is divided into 15 districts, Soono Cami, Soonosimo, Feguri, Firole, Katzu-Dsiau, Katsunge, Okuno Umi, Utz, Josino, Uda, Sikino Simo, Sikino Cami, Takaiidz, Tooidz and Jammanobe. 3. Kawatzij, *Kawatzij.* or Kasiu, a tolerable good Country, about two days Journeys in length, and divided into 15 districts. Nistori, Isikawa, Fukaitz, Jaskabe, Ookake, Tukajatz, Kawatz, Sarara, Umbarada, Katanno, Wakaje, Sibukaja, Sick, Tanbokf, and Tannan. 4. Idsumi, or Sensju, is a very *Idsumi.* large Country, but indifferently fruitful. Its length is an hundred Japanese miles from South to West. It is border'd on one side by the Sea, on the other by a ridge of high Mountains. It is plentifully supplied with Fish by the neighbouring Sea: It produces also some buck-

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*Sitzu.*

wheat, rice, pease and beans, though but few, and not of the best sort. It hath but 3 smaller districts, Ootori, Idsume, and Fine. 5. Sitzu, otherwise Tsinokuni, and Sisju. It hath two days Journey and a half in circumference. It is the furthestmost Country Westwards on a large Gulph. The Southern parts of it are very warm, but the Northern colder, and abound more in what they call Gokokf, which are the five chief sorts of pease eat in this Country. It affords also some fish, and salt, and is in the main a very good Country. It is divided into 13 districts, Sij Jos, or Symmios, Kutatz, Fingassinai, Nisijnari, Jatsan, Simasimo, Simakami, Tesijma, Kawanobe, Muko, Awara, Arima, and Nosje.

*Seven great tracts of Land.*

I proceed now to the VII. large tracts of Land, which the Japanese Empire hath been divided into by the Emperor Siusiun.

*TOOK-  
AIDO.*

I. The first is Tookaido, that is, the South Eastern Tract. I have observed above, that the said seven large tracts have been by the Emperor Tenmu further divided into 68 Provinces, the five Provinces above mention'd included, to which some hundred years after two more were added. The Tookaido consists of 15 of these 68 Provinces, which are 1. Iga, otherwise Isju, which is limited on the South and East by the Sea. To the North it is separated from the neighbouring Provinces by a ridge of high mountains. It is a hot Country, but indifferently fruitful, producing some Plants, Trees and Bambous. It is divided into four districts, Aije, Namanda, Iga and Nabari. 2. Isie, otherwise Sesju, is three day's Journeys long, going from South to North. It is almost wholly encompass'd by the Sea, but extremely fruitful, with an agreeable variety of hills and plains. It is divided into 15 districts, Quana, Asaki, Susuka, Itsisi, Aanki, Taato, Nisikissima, Gosasuma, Inabe, Mije, Ano, Itaka, Watakei, Ino, and Taki. 3. Ssima or, Sisio, is but a small Province, which one may travel a-cross in half a day's time. It is a very barren Country, but the neighbouring Sea supplies it plentifully with fish, oysters, shells and the

*Iga.*

*Isie.*

*Ssima.*

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like. It hath but three districts, Toosij, Ako, and Kame-sima. 4. Owari, otherwise Bisiu, is an inland Country, *Owari.* entirely separate from the Sea, but one of the most fruitful Provinces of the whole Empire, and richly stock'd with Inhabitants. It is three day's Journeys long, going from South to North, and divided into nine districts, Amabe, Nakassima, Kaquuri, Nirva, Kassungale, Jamada, Aitsi, Tsitta, and Toosijnossima. 5. Mikawa, *Mikawa.* otherwise Misiu, is a very barren and poor Country, with too many shallow Rivers and Ponds, which are very prejudicial to the growth of the Gokokf. It is one day's Journey and a half long, going from East to West, and divided into eight districts, Awoumi, Kamo, Nukada, Batz, Fori, Jana, Tsitarra, and Akumi. 6. Tootomi, *Tootomi.* otherwise Jensju, a very good and fruitful Country, and one of the pleasantest Provinces for a curious variety of Hills, Rivers, fertile Plains, Towns and Villages. Its length is suppos'd to be two days Journey and a half, going from East to West, and it is divided into 14 districts, Fammana, Futz, Fuusa, Aratama, Nangakami, Nagassimo, Sutz, Jammana, Kikoo, Faifara, Tojota, Jamaka, Sanno, and Jwata. 7. Surunga, or Siusju, *Surungo.* deserves likewise to be commended for the variety of its Towns, Villages, Hills and fruitful Plains. It is of the same length with Tootomi, going from East to West, and divided into seven districts, Tsta, Masiasu, Udo, Itabe, Rofarra, Fusij and Suringa. 8. Kai, otherwise *Kai.* Kaisiu, and Ksjoohu. is a flat Country, and abounds in Rice, Fields and Pasturage, Plants and Trees. It breeds also some Cattle, chiefly Horses. It is two days Journeys long from South to North, and divided into four districts, Jamanassiro, Jaatzsiro, Coma and Tsur. 9. Idsu, or *Idsu.* Toosju, a long Peninsula, being almost surrounded by the Sea. It affords a large quantity of salt, and all sorts of fish, and is reckon'd in the main a tolerable good Country. It is pretty mountainous, with some flat ground, and some few rice fields. It hath but 3 districts upon the Continent of Nipon, Takato, Naka, and Camo, whereto

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- are added two neighbouring Islands, Oosima, and Firakasima. 10. Sangami or Soosiu, is three days Journeys long, a flat and barren Country, which affords hardly any thing for the sustenance of human life, but Tortesses, Fish and Crabs from the Sea, besides a good quantity of timber out of its large woods. It is divided into 8 districts Asikaranno Cami, Asikaranno Simu, Oosimi, Juringi, Ajikoo Takangi, Camakura, Mijura, and Jesima. 11 Musasi, or Busiu, a very large Province having five days Journeys, and a half, in circumference. It is a flat Country, without woods and mountains, but very fruitful, abounding in Rice, Gokokf, Garden fruits, and Plants. It is divided into 21 districts, which are Kuraggi, Tsukuki, Tama, Tatsinbana, Kaikura, Iruma, Tosma, Fijki, Jokomi, Saitama, Kodama, Tsibu Sima, Fabara, Fasisawa, Naka, Kami, Adats, Tsitsubu, Jebara, Totesima, and Oosato. 12. Awa, otherwise Foosiu, a middling good Country with mountains, hills, rivers, and plains, affording both rice and corn; It is tolerably well inhabited and plentifully supplied by the neighbouring Sea with fish and oysters, whose shells the inhabitants make use of to manure their ground. It is one day's Journey and a half long from South to North and divided into four districts, Fekuri, Awa, Asaima, and Nakaba. 13. Kadsusa, otherwise Koosju is 3 days Journeys long, going from South to North, a tolerable good Country, though not without high rough mountains, great numbers of the Inhabitants get their livelyhood by weaving of Cannib, or Hempstuffs, which they understand very well. It is divided into 11 districts, Ssussu, Amafa, Itsuwara, Umingami, Foiko, Mooki, Issimi, Farinib, Nagawa, Jammanobe, and Mussa. 14. Simoosa, otherwise Seosju, is said to be three day's journeys long going from South to North, a mountainous Country, indifferently fruitful, but abounding in Fowls and Cattle. It is divided into 12 districts, Kaddosika, Tsibba, Imba, Sooma, Sasjuma, Iuuki Tooda, Koosa, Unagami, Katori, Fannibu, and Okanda. 15. Fitats, or Sjoo, a very large Province; my



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Author makes it almost square, and says that it is three day's Journeys long on each side. It is but a middling Country, as to its fruitfulness, but produces a great quantity of Silk-worms and Silk, of which there are several Manufactures establish'd there, as there are also of some other Things, the inhabitants being a very industrious people. They likewise carry on a trade with Cattle. It hath 11 districts, Nijbari, Makaije, Tsukkumba, Kawaats, Ssida, Umbaraki, Namingata, Naka, Kussi, Taka, and Iengoko. Iengoko signifies a distant Country, by which is probably meant some neighbouring Island. The revenues of these 15 Provinces of the first large Tract call'd Tookaido, amount in all to 494 Mankokf.

II. Toosando, that is, the Eastern mountainous Tract, *TOO-SANDO.*  
hath 8 large Provinces within its compass, which are 1. *Oomi.*  
Oomi, an extraordinary good and fruitful Country, with variety of mountains, hills, rivers and fruitful fields, producing both rice and corn, and affording to the Labourer a thousand-fold reward, (according to my Japanese Author's way of expressing the fruitfulness of this Country). It hath three day's Journeys and a half in circumference, and is divided into 13 districts, Singa, Karimotto, Ius, Cammoo, Kansaki, Inungami, Sakatta, Jetz, the upper and lower Assai, Imito, Takassima, Kooka and Joositzumi. 2. Mino, or Diosiu, is not inferior to the *Mino.*  
former, neither in an agreeable variety of hills and plains, nor in fertility, producing plenty of Rice, Corn, and Gokokf, and other necessities of life. It is three day's Journeys long from South to North, and divided into 18 districts, Isijntsu, Fufa, Awadsi, Ikenda, Oono, Mottos, Mussijroda, Katakata, Atsumi, Kakumi, Iamangata, Muggi, Guundsjo, Camo, Cako, Tokki, Jenna, and Taki. 3. Fida, otherwise Fisju, falls far short of the two former, *Fida.*  
both in largeness, and fertility. Its utmost extent from South to North doth not exceed two days travelling. It abounds in woods and forests, and yields a great quantity of Fire-wood, and Timber for buildings. It hath but four districts, Ofarra, Masijnda, Ammano, and Araki.



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*Sinano.*

4. Sinano, otherwise Sinsju, a very cold Country. Salt and fish are very scarce here, because of its great remoteness from the Sea; and it is not well provided with Cattle, by reason of its few pastures. It is otherwise tolerably fruitful, and produces a good quantity of Mulberry-trees, Silk, and Cannib, of which there are several good manufactures establish'd there. It is said to be five day's Journeys long from South to North, and is divided into 11 districts, Midsutz, Takaij, Fannissina, Tsisagatta, Sacku, Ina, Ssuwa, Tsikumma, Atsumi, Sara and Sijn.

*Koodsuke.*

5. Koodsuke, otherwise Dsiosju, is four day's Journeys long, going from East to West, a warm and tolerable good Country, producing plenty of Mulberry-trees, though the Silk, they yield, is not of the best sort, and the Stuffs brought from thence but coarse. It is divided into 14 districts, Ussui, Aassa, Ssikanne, Ssetta, Sai, Nitta, Kattaoka, Soora, Gumma, Kanva, Tago, Midorino, Naba, and Jammada.

*Simoodsuke.*

6. Simoodsuke, or Jasju, is three day's Journeys and a half, long, going from East to West, a tolerable good Country, not very mountainous, but rather flat, with abundance of Pasture-ground and Rice-fields, which plentifully supply it with Grass, Rice, Corn, and the Gokokf. It hath 9 districts, Askara, Janada, Aso, Tsuga, Taka, Sawingawa, Suwooja, Nasu, and Mukabe.

*Mutsu.*

7. Mutsu, or Oosju, is by much the largest Province in Japan, being full 16 day's Journeys long from South to North. It is an extraordinary good and fruitful Country, and wants nothing for the support of human life. This whole Province was formerly subject to one Prince, together with the neighbouring Province Dewa, of which more hereafter. It is divided into 54 (and according to others 55) districts, Sijrakawa, Kurokawa, Juwasi, Mijaki, Aitz, Nama, Oda, Asaka, Adatz, Sibatta, Karida, Tooda, Natori, Sinnobu, Kikkunda, Sibanne, Assonusa, Namin-gata, Iwadewaga, Kawatz, Fitzungi, Takano, Wattari, Tamadsukuri, Oonato, Kami, Ssida, Kuriwara, Jesan, Jeki, Misawa, Nagaooka, Tojone, Monowara, Oosika, Gunki, Kaddono, Fasikani, Tsungaru, Uda, Iku,

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Motojes, Isbara, Taidsi, Sikamma, Inaga, Siwa, Iwasaki, Kimbara, Kadsinda, Datte, Socka, Fei, and Kisen. 8. Dewa, otherwise Usju, is five day's Journeys long, a very good Country, abounding in good pasture-ground, plants, and trees. It is said to have the Spring 15 days earlier than other Provinces. It belong'd formerly to Osju, but is now a separate Province, divided into 12 districts, Akumi, Kawanobe, Murajama, Oitama, Ookatz, Firaka, Tangaira, Diwa, Akinda tauri, Senboku, Mogumi, and Jamamottu. All the revenues of these 8 Provinces amount to 563 Mangokf, according to the old Rentals, but at present they are considerably improv'd.

III. Foku Rokkudo, that is, the Northern Tract, hath 7 Provinces within its compass. 1. Wackasa otherwise Siakusju, is one day's Journey, and a half, long, going from South to North. It is limited to the North by the Sea, which plentifully supplies it with Fish, Crabs, Tortoises and the like. It hath some Iron-mines, and is divided into three districts, Oonibu, Ooi, and Micatta. 2. Jetsissen, otherwise Jeetsju. Its length from South to North is of three days travelling. It is very mountainous towards the South, but more flat and fruitful to the North, with abundance of good Pasture-ground, where the Inhabitants breed plenty of Cattle. It produces also Cannib, Mulberry-trees, and Silk, and the Gokokf very plentifully. It is divided into 12 districts, Tsuruga, Nibu, Imadats, Asijba, Oono, Sakai, Kuroda, Ikingami, Takakida, Joosdsida, Sakagita, and Naandsjo. 3. Kaga, otherwise Kasju, is two day's Journeys, and a half, long, going from East to West, a tolerable good Country, yielding as much of the Gokokf as is necessary for the sustenance of the Inhabitants. Some Silk manufactures are carried on here, and it affords the best vinegar, Sacki, and Soja, which are exported into other Provinces. It hath 4 districts, Jenne, Nomi, Isikawa, and Kanga, to which some add Kaboku. 4. Noto, otherwise Seosju, is a sort of a Peninsula, almost wholly encompass'd by the Sea, and on this account plentifully supplied with fish and

*Dewa.*

*FOKU  
ROKUDO.  
Wackasa.*

*Jetsissen.*

*Kaga.*

*Noto.*

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*Jetsju.*

crabs. It hath several Iron-mines, but not much good ground, and the Gokokf ripen considerably later, than in other Provinces. It is two day's Journeys, and a half, long, going from East to West, and is divided into four districts Bagui, Noto, Fukeesund, and Ssus. 5. Jeetsju, otherwise Jaessju, hath three day's Journeys in circumference, a tolerable good Country, pretty well supplied with Gokokf. A particular sort of earthen pots is made here. It affords also some wood, which is made use of particularly for bridges. It is divided into four districts, Tonami, Imidsu, Mebu, and Nijkawa. 6. Jetsingo, otherwise Jeesju, a large Province, having six day's Journeys in circumference. It is very mountainous to the South, otherwise tolerably fruitful, producing Silk, Cannib, and the Gokokf, though not of the best sort. It is divided into seven districts, Kabiki, Kof, Missima, Iwoodsi, Cambara, Nutari, and Iwafune. 7. Sado, or Sasju, a pretty large Island of three day's Journeys and a half in circumference, situate to the North of Japan, just over-against the two Provinces Jeetsju and Jetsingo. It is a very fruitful Island, plentifully supplied with Corn, Rice, and Gokokf. It hath also some Woods and good Pasture-ground. The Sea affords Fish, and Crabs. It is divided into three districts, Umo, Soota, and Camo. The yearly revenue of these seven Provinces amounts to 243 Mangokf.

*Jetsingo.*

*Sado.*

*SANINDO.*

*Tanba.*

*Tango.*

IV. Sanindo, that is, the Northern mountainous, or cold Tract, consists of eight Provinces. 1. Tanba, otherwise Tansju, is two day's Journeys long, a middling good Country, producing plenty of Rice, besides several sorts of Pease and Pulse. It affords also some Fire-wood, and is divided into six districts, Kuwada, Funaji, Taki, Amada, Fingami, and Ikarunga. 2. Tango, otherwise Tansju, is one day's Journey and a half broad, going from South to North, likewise a middling good Country, where Silk and Cannib may be had at a very easy rate. It is plentifully supplied by the Sea with fish, crabs and the like. It is divided into five districts, Kaki, Joki,

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Tango, Katano, and Kumano. 3. Tasima, otherwise *T'sima*. Tansju, is two day's Journeys long, going from East to West, a middling good Country, much like the two former, and divided into eight districts, Asami, Jabu, Idsu, Ketta, Kinnosaki, Flangaka, Sitzumi, and Mikummi. 4. Imaba, otherwise Insju, is much of the same length and degree of fruitfulness with Tasima. It is limited to the North by the Sea, and on the South by a ridge of Mountains. It hath several Manufactures of coarse Silk Stuffs, and is divided into seven Provinces, Togomi, Jagami, Tsidsu, Oomi, Takaguso, Ketta, and Konno. 5. Fooki, otherwise Fakusju, is two day's Journeys, and a half, long, going from South to North, a middling good Country, producing plenty of Gokokf, Cannib, and Silk, of which last there are several good Manufactures carried on here. It is divided into six districts, Kawamura, Kume, Jawata, Aneri, Oomi and Fino. 6. Idsumo, otherwise Unsju, is two day's Journeys, and a half, broad, going from East to West, almost wholly encompass'd by the Corean Sea, after the manner of a Peninsula. It is a very fruitful Country, producing variety of Trees, Grass, and Plants. It hath also some Manufactures of coarse silk stuffs. It is divided into ten districts, Iju, Nomi, Semane, Akisika, Tattenni, Jadsumo, Kanto, Ijis, Ninda and Oofara. 7. Iwami, otherwise Sekisju, is two day's Journeys long going from South to North, a middling good Country, producing plenty of Cannib, and affording some Salt. The Inhabitants give twice as much a year to their Prince, as they do in other Provinces. It is divided into five districts, Tsikama, Naka, Oots, Mino and Canoab. 8. Oki otherwise Insju, an Island *Oki*. erected into a Province, and situate in the Corean Sea, opposite to the Coasts of that Peninsula. It is a very barren Country, producing a few Gokokf. It hath two day's Journeys in circumference, and is divided into five districts. All the yearly Revenues of these eight Provinces amount to 123 Mangokf.

V. Sanjodo, that is, the Southern mountainous, or *SANJODO*.



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*Farima.*

warm, Tract, is compos'd of eight Provinces, which are.  
1. Farima, otherwise Bansju, hath three days Journey's and a half in circumference, a very fruitful Country, producing in plenty all manner of necessaries. It hath several manufactures of Silk-stuffs, Paper and Cloth. It is divided into fourteen districts, Akas, Kata, Kamo, Inami, Sikama, Iwo, Akato, Saijo, Sitz, Kansaki, Taka,

*Mimasaka.*

Mitzubo, Issai, and Itto. 2. Mimasaka, otherwise Sakusju, is three day's Journeys long, going from East to West, a middling good Country, affording as much Fruits, Plants, Victuals, and Cloth as is necessary for the support of its Inhabitants. It is observ'd, as somewhat remarkable, that this Province is less subject to Winds, than any other in the Empire. It is divided into seven districts, Aida, Katzunda, Tomanisi, Tomafigasi, Khume, Ooba, and Masuma. 3. Bidsen, or Bisju, hath three day's

*Bidsen.*

Journeys in circumference, a middling good Country, producing plenty of Silk. Its Soil is pretty warm, and the produce of the fields and gardens are observ'd to ripen earlier, than in other Provinces. It is divided into 11 districts Kosuma, Waki, Iwanasi, Ooku, Akosaka, Kandatz, Minne, Ooas, Tsitaka, Tsingosima, and Kamosima.

*Bitsju.*

4. Bitsju, otherwise Fisin, is one day's Journey, and a half, long, going from East to West, a very good Country, plentifully supply'd with all the necessaries of life. The Gokokf and Cannib in particular are extreamly cheap here. It is divided into 9 districts, Utz, Kaboja, Kaija, Simomitz, Assanguts, Oda, Sitzuki, Teta and Fanga, to which are added two Islands Saburosima, and Jorisima. 5. Bingo, otherwise Fisju, is somewhat more

*Bingo.*

than two day's Journeys long, going from South to North, a middling good Country, plentifully supplied with Rice and Gokokf, which are likewise observ'd to ripen here much earlier, than they do elsewhere. It is divided into 14 districts, Abe, Futsitz, Kamijsi, Asuka, Numasimi, Bonitz, Asijda, Kooni, Mikami, Camidami, Mitsuki, Jesso, Sirra, and Mijwara. 6. Aki, otherwise Gesju, is

*Aki.*

two day's Journeys, and a half, long, going from South



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to North, a mountainous and barren Country. Upon the Coasts they make Salt. Corn, Rice, and Gokokf will hardly grow here, but it abounds with woods and forests, which afford plenty of mushrooms. It is divided into 8. districts, Numada, Takatta, Tojoda, Sada, Cammo, Sabaku, Aki, Takamija, and IkuKussima, which last is the name of a place particularly famous in this Province.

7. Suwo or Seosju, is three day's Journeys long, going from East to West, a middling good Country, abounding chiefly in plants and good pasture ground. The Coasts afford as much fish, Crabs, shells and other submarine substances as any other Province whatever. It is divided

*Suwo.*

into six districts Oosima, Kuka, Kumade, Tsino, Sawa, and Jooski. 8. Nagata, otherwise Tsiosju, is two day's Journeys, and a half, long, from East to West, a middling good Country limited to the South and West by the Sea, to the North by a ridge of mountains. It produces Gokokf, Fish, Crabs, and other necessities twice as much as there is requisite for the maintenance of the Inhabitants. It is divided into six districts, Atsa, Tojora, Mine, Ootz, Amu, and Misijma. The whole yearly revenue of these eight provinces amounts to 270. Mangokf.

*Nagata.*

All the several tracts of Land, Provinces and districts, hitherto mention'd, belong to the great Island Nipon. I proceed now to the second Island, which is next to Nipon in largeness, and which is by the Japanese call'd Kiusju, the Western Country, and Saikokf the Country of nine. This offers to our view the

*KIUSJU.*

VI. great tract of Land call'd, Saikaido, that is, the Western Coast Tract. It is compos'd of nine large Provinces.

*SAIKAIDO.*

1. Tsikudsen, otherwise Tsikusiu, is from South to North four day's Journeys long, a middling good Country, producing both Corn and Rice. It hath several Chinaware manufactures, and is divided into 24 districts, Sima, Kama, Jassijka, Nosima, Mikasa, Monagatta, Onka, Musiroda, Fonami, Sara, Naka, Cassija, Siaka, Musima, Ito, Musijro, Vutz, Kurande, Nokosima, Sinotz, Kasa-kura, Kamitzka sakura, Kokuf, and Tassai. 2. Tsikungo,

*Tsikudsen.*

*Tsikungo.*

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otherwise Tsikusju, is from South to North five day's Journeys long, a tolerable good Country producing corn, rice and pease in great plenty; The Coasts afford fish, crabs and shells. A great deal of sweetmeat is made here and exported into other Provinces. It is divided into 10 districts, Mijwara, Mij, Ikwa, Mi, Mike, Kandsima, Simodsimas, Jammacando, Jammasetas, and Takeno. 3.

*Budsen.* Budsen, or Foosju, is four day's Journeys long from South to North, a tolerable good Country, particularly famous for producing extraordinary good medicinal plants. Great numbers of Silk manufactures are carried on in this Province, some of which the Prince takes in part of payment for his Revenue. It is divided into 8 districts, Tangawa, Sakku, Mijako, Nakatz, Tsuiki, Kamitzki, Simotzki, and

*Bungo.* Usa'. 4. Bungo, otherwise Foosju, is three day's Journeys long middling fruitful. It affords silk from its Mulberry-trees, cloth, hemp, Gokokf, and some scarce medicinal plants. It is divided into 8. districts, Fita, Kees, Nawori, Oono, Amabe, Ookata, Faijami and Kunisaki.

*Fidsen.* 5. Fidsen, otherwise Fisju, is from South to North full five day's Journeys long, a good, and middling fruitful, Country, besides the produce of corn and rice, plentifully stored with fish and fowls. It hath also some Cloth manufactures, and is divided into 11. districts, Kickij, Jabu, Mine, Ooki, Kansoki, Saaga, Maatsura, Kissima,

*Figo.* Fusitz, Kadsuraki and Takaku. 6. Figo otherwise Fisju, hath about five day's Journeys in circumference, a middling fruitful Country, affording plenty of firewood, and wood for building, as also corn, pease, fish, crabs, and other necessities, as much as will supply the want of the Inhabitants. It is divided into fourteen districts, Tamana, Jamaga, Jamamatto, Kikutz, Aso, Takuma, Kuma, Aida, Masiki, Udo, Jaadsiro, Koos, Amakusa, and Asskita.

*Fiugo.* 7. Fiugo, otherwise Nisju, is about three day's Journeys long, a poor Country, mountainous, and producing hardly what corn, rice, and fruits are necessary for the sustenance of its Inhabitants; some few Mulberry trees grow there. It is divided into five districts, Uski, Koiju, Naka, Mijasaka,

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and Morokata. 8. Oosumi, otherwise Gusju, is from *Oosumi.* East to West two day's Journeys long, a small, but fruitful province, plentifully supplied with all the necessities of life, particularly such as the Sea affords. There is a great quantity of Paper made here, and some few silk stuffs. It is divided into eight districts, Oosumi, Fisingari, Kuwabara, Soo, Sijra Kimodsuki, Komadsij, and Kumagge, to which is added the neighbouring Island Tanegasima. 9. Satzuma, or Satsju, is much of the same length with *Satzuma.* the former, middling fruitful, producing chiefly Mulberry-trees and hemp. It hath a few cloth manufactures, but the cloth is very good. It can furnish other Provinces with Hemp. It is divided into fourteen districts, Idsumi, Takaki, Satzuma, Feki, Isa, Ala, Kawanobe, Jene, Juumaki, Fire, Fani, Jamma, Okinokosima, and Koss-kisima. The yearly revenue of these nine Provinces amounts to 344 Mangokf.

An Island of the third magnitude, which lies between the two former, and is by the Japanese call'd Sikokf, that *SIKOKF.* is, the Country of four, viz. Provinces, together with the neighbouring Island Awadsi, situate to the N. E. of Sikokf, and the great Province Kijnokuni, which stands out from the Continent of Nipon, make up the seventh large Tract of Land, which is by the Japanese call'd

VII. Nankaido, that is, the Tract of the Southern *NANK-AIDO.* Coasts. It is compos'd of the six following Provinces.

1. Kijnokuni, otherwise Kisju, is four day's Journeys, and *Kijnokuni.* a half, long, going from South to North, a flat and barren Country, wash'd by the Sea, on three sides and producing neither corn and rice, nor pease and pulse. It is divided into seven districts, Ito, Naka, Nagusa, Amabe, Arida, Fitaka, and Muro. 2. Awadsi, an Island of about a day's *Awadsi.* Journey in length, in the main very barren, affording however cloth, fish, and salt, as much as there is necessary for the maintenance of the Inhabitants. It hath but two districts, Tsina and Mijwara, to which are added two of the chief neighbouring Islands Mussima and Jesima. 3. Awa, otherwise Asju, is two day's Journeys long, a *Awa.*

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- middling good Country, somewhat mountainous, and plentifully stor'd with cattle, fowl, fish, crabs and shells. It is divided into nine districts, Miosi, Ojen, Nafingasi, Nanisi, Katsura, Naka, Itano, Awa, and Mima. 4.
- Sanuki.* Sanuki, otherwise Sansju, is three day's Journeys long, going from East to West, a middling good and fruitful Country, with variety of rivers, mountains and fields, producing rice, corn, pease and pulse. The Sea affords plenty of fish and crabs. This Province is famous for having given birth to several great and eminent Men. It is divided into eleven districts, Owutsi, Samingawa, Miki, Mino, Jamada, Kanda, Ano, Utari, Naka, Tado, and Kako. 5.
- Ijo.* Ijo, otherwise Josju, is two day's Journeys long, a middling good Country, mountainous in some parts, flat in others, some of the fields being sandy, others producing rice, hemp, mulberrytrees, grass and plants. Some salt is made upon the Coasts. It is divided into fourteen districts, Nij Sucli, Kuwamira, Ootz, Kasafaja, Nooma, Tsike, Otsumi, Kume, Fuke, Jio, Kita, Uwa, and Uma. 6.
- Tosa.* Tosa, otherwise Tosju, is two day's Journeys long going from East to West, a middling good Country, supplied with plenty of pease and pulse, wood, fruits, and several other necessities of Life. It is divided into seven Provinces, Tosa, Agawa, Taka, Oka, Fata, Nanaoka, Katasima and Kami. The yearly Revenue of these six Provinces amounts to 140 Mangokf.

There remain still two other Islands not hitherto mention'd, which were conquer'd, and annex'd to the Empire of Japan, in the late War with the Inhabitants of Corea. They are call'd IkiTsussima, both their names being put together, and have now a Prince of their own, having been formerly subject to the Prince, or petty King, of Satzuma. The first of these two Islands is Iki, otherwise Isju; it is a day's Journey long, and hath two districts, Iki, and Isijda. The second Island is Tsussima, otherwise Taisju; this is somewhat larger than the former, and likewise divided into two districts, Akata, and Simoakata, that is, upper and lower Akata. The fruitfulness



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of these Islands is said not to be very considerable, but they say, that some foreign Curiosities are to be seen there, and the number of Idols worship'd by the Inhabitants is much talk'd of. The yearly revenue of these two Islands amounts to 3 Man, and 5000 Kokf.

The whole Revenue of all the Islands and Provinces belonging to the great Empire of Japan, makes up in all a yearly Sum of 2328 Man, and 6200 Kokf, according to the account above given. My Japanese Author however puts it only at 2257 Mangokf.

*Revenue of the  
Empire of  
Japan.*

Tho' it be not a proper place here to enter into particulars concerning the Government of the Japanese Empire, its provinces, and districts, yet for the better understanding of my History it seems necessary, that before I proceed any further, somewhat should be said on this Head. The whole Empire, in general, is govern'd by the Emperor, with an absolute and monarchical Power, and so is every Province in particular, by the Prince, who under the Emperor enjoys the government thereof. The present Kubo, or secular Monarch, is Tsinajos, fourth Successor, and Great Grandson of Jejassama, first Emperor of the now reigning Family, who usurp'd the Throne upon the lawful Heir, and reign'd about the beginning of the 16th Century. Tsinajos hath the character of a severe, but just and prudent Monarch. He inherited from his ancestors along with the Crown, an absolute and unlimited Power over all his Subjects, from the meanest extraction up to the highest rank. Even the greatest Princes, and Lords of the Empire, are so far his vassals, that he can disgrace, exile and deprive them of their lives and dominions, as he pleases, or as he thinks, the peace and welfare of the Empire requires, or their crimes deserve.

*Government of  
Japan.*

*The Emperor  
Tsinajos now  
reigning.*

Particular Provinces are govern'd by hereditary Princes, call'd Daimio, which signifies High-named, that is, Princes and Lords of the highest rank. Some of these have found means by force of Arms to enlarge their dominions. Thus the Prince of Satzuma made himself master of the two neighbouring Provinces, Oosumi and Fiugo, and the

*Daimio,  
Princes of the  
Empire.*



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Prince of Canga of the neighbouring Province Noto, on which account these two Princes are said to be the most powerful in the Empire.

*Siomio, Lords.*

The Lords of smaller districts are call'd Siomio, well named, Lords of an inferior rank. Their dominions whether they be Islands, as Goto, Firando, Amakusa, Matsaki, and several others, or situate upon the continent of the three chief Islands, composing the Empire of Japan, are mention'd in the list of the 66 great Provinces, each under that Province whereto they belong, or in which they lie. All the Siomio are so far subject to the Emperor, that they are allow'd but six Months stay in their hereditary dominions. The other half year they must spend in the Imperial Capital Jedo, where their wives and families are kept all the year round, as Hostages of their Fidelity.

*Crown Lands  
how govern'd.*

Some of these smaller districts are Imperial demesns, or Crown Lands, either, because they have been appropriated of old for the support of the Crown, or because in success of time, as occasion offer'd, they were taken from their hereditary possessors by way of punishment, and annexed thereunto, it having been always one of the chief political maxims follow'd by the Emperors of Japan, to maintain themselves in peaceable possession of the Throne, by splitting large dominions into several small ones, and by endeavouring, by all possible means, to weaken the power and authority of the Princes of the Empire. The largest of these Crown Lands are govern'd by what they call, Bugios, acting in the nature of Lieutenants, the smaller ones by Daiquans, as they are call'd, or Stewards. All the revenues must be brought into the Emperor's Exchequer.

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## Chap. VI.

The Author's opinion of the true Origin and Descent of the Japanese.



T hath been the constant opinion of most European Geographers, that the Japanese are originally of Chinese Extraction, descended from the Inhabitants of that mighty Empire. This opinion is grounded upon the following two Stories, which were brought out of the East by European travellers. The first is: It once happen'd in China, that several Families conspired against the Emperor. Upon discovery of the Plot, it was order'd, that all those, who had any hand in it, should be put to death without mercy. But the number of accomplices being so extensive, that at last the Executioners themselves grew weary of shedding so much blood, the affair was again laid before the Emperor, who thereupon resolv'd, that their sentence of death should be converted into transportation and banishment into the neighbouring, then rude and uninhabited, Islands of Japan, which they peopled, and thereby became the Progenitors of that numerous and powerful Nation, they are now inhabited by. The second Story hath been reported as follows. One of the Emperors of China unwilling to part with his Empire, and all that grandeur and power he was possess'd of, within the short term human life is limited to, endeavour'd to find out, if possible, some universal Medicine, which could make him immortal; on this account he sent expert and able Men into all parts of the World. Among the rest, one of his chief Physicians persuaded him, that the proper Ingredients for such a Medicine were, to his knowledge to be met with in the neighbouring Islands of Japan, but that they were of so tender and singular a Structure, that they would wither, and lose their Virtues, if touch'd by any other, but chaste and pure, hands. And the better to execute this design,

*Differing  
Opinions about  
the descent of  
the Japanese  
examin'd.*

*Conspiracy in  
China.*

*Search after  
an universal  
Medicine.*

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*Linschoot  
refuted.*

*A Chinese  
Physician.  
comes over  
with a Colony  
to Japan.*

*Sikwo,  
Emperor of  
China.*

*His Tyranny  
and profuseness.*

he propos'd that 300 young Men, and so many young Women, all of a strong and healthful constitution, shou'd be carried over thither, which accordingly he did himself, though far from having any real intention to satisfy his Sovereign, but rather out of a desire to escape his Tyranny, to settle in happier climes, and to people these then uninhabited Islands. As to the first of these two Stories, Linschoot is the author of it; but he not acquainting his Reader what authority he had for it, or how he came by it, and there being not the least mention made, neither in Chinese, nor Japanese Histories, of any such Conspiracy, it deserves no credit, but ought to be entirely rejected, as forged and fabulous. But as to the second, the coming over of a Chinese Physician with so many young Men, and young Women, the same is not at all denied by the Japanese; nay, far from it, they still shew a place upon Khumano (So they call the Southern Coasts of the Provinces) Kijnokuni, and some neighbouring Provinces, where he landed, and afterwards settled with his gallant Collony, and the remains of a temple, which was there erected to his memory, for having brought over to them from China good manners, and useful arts and sciences. As to the occasion of his coming over, it is recorded in Japanese Histories, that there was great search made after an universal Medicine, during the reign of the Emperor Si, or Sikwo, or as the vulgar pronounce it, Sino Sikwo. This Emperor was one of the three Chinese Nero's, Sinosko, Ketzuwo, and Thuwo, whose memory will be for ever abhor'd. He not only govern'd his Empire with unparallel'd Tyranny, but liv'd with the greatest pride, and most profuse magnificence imaginable, of which there are several remarkable instances mentioned in the History of his Life. He caus'd once a large Spot of Ground to be dug up for a Lake, and having order'd it to be fill'd with Chinese Beer, he sail'd over it in stately Barges. He caused a stately Palace, nam'd Kojaku, to be built for his residence, the floors whereof were pav'd with Gold and Silver, and the whole Building of such an extent, that the

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Emperor Kooll, who usurp'd the throne upon his Grandson, whom he put to death, with all the Imperial Family, having set it on fire, it burnt in the ashes for the space of three Months, which memorable event gave birth to a Proverb, whereby the Japanese express the sudden changes, and short duration, human grandeur and happiness are liable to. 'Twas this Emperor, who out of a strong desire for ever to enjoy the Empire, order'd that great search should be made after a Medicine, which could render him immortal. If it be therefore under his Reign, the abovesaid Physician went over into Japan with his Colony, it must be granted to the Japanese, that they came by much too late to be the Progenitors of their Nation, which was then already govern'd by Koken, their eighth Monarch; for the arrival of the Chinese was in the 7th year of the reign of Koken, 453 years after Synmu, first Emperor of Japan, and 209 before the birth of our Saviour, the very same year in which Sinosikwo died in the 50th year of his age. Since therefore these two Stories are by no means a sufficient proof, that the Japanese Nation is descended from the Chinese, it will not be amiss to enquire, whether it be not possible to assign it another more probable origin.

It is unquestionably true, that languages, and their proprieties, are as sure and certain marks, as perhaps it is possible to produce, whereby to discern, and trace out, not only the true origin of a Nation, but likewise to find out, how in success of time it increased, by being, as it were, incorporated with other Nations. Of this most European Nations afford us evident proofs. Thus, for Instance, we may easily find by the language alone, that the Polanders, Bohemians and Muscovites are of Slavonian extraction; that the Italians, French and Spaniards descend from the Romans; that the Germans, low Dutch, Danes and Swedes, are the offspring of the ancient Goths. Nay, we may go still further, and assert, that the languages alone of several nations, and proper considerations thereupon, will qualify and enable us to form probable conjectures, what revolutions happen'd among them, whether, and

*Conjectures  
about the  
origin of dif-  
ferent Nations  
taken from  
their  
languages.*



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what neighbouring nations they were conquer'd by, as also, whether, and how from time to time they increas'd by fresh supplies and colonies from foreign parts: For it may be laid down as a constant rule, that in proportion to the number of strangers, who come to settle and live in a Country, words of the tongue spoke by them will be brought into the language of that Country, and by degrees, as it were, naturaliz'd, and become so familiar to the Natives, as if they had been of their own growth. The number of German, French, and Danish words, in the English language, doth it not evidently prove, that England was successively conquer'd by the Danes, lower Saxons and French. Not even the Latin Tongue was able to preserve its purity, but Greek words were freely, and in great number, adopted into it, after the Romans became Master of that Country, then the seat of learning and politeness. The language now spoke in Transylvania hath a considerable mixture both of the Latin and neighbouring Hungarian. The language of the Inhabitants of Semigallia, (a small Country near Russia) is compos'd of the Lettish, Slavonian and Latin. The same observation holds true in other parts of the World, as well as in Europe. John de Barros in his *Decades*, and Flaccourt in his *History of Madagascar* assure us, that the language spoke by the Inhabitants of that large African Island, is full of Javan and Malagan words, as remaining proofs of the trade and commerce, which these two Nations, about 2000 years ago the richest and most powerful of Asia, had carried on with Madagascar, where they settled in great numbers. The language spoke in the Peninsula Crimea, or Taurica Chersonesus, in Asia, still retains many German words, brought thither, as is suppos'd by a colony of Goths, who went to settle there about 850 years after the Deluge. The late Mr. Busbeq, who had been Imperial Ambassador at the Ottoman Port, collected and publish'd a great number of these words in his fourth letter; and in my own travels through that Country I took notice of many more. If we were better acquainted with the languages of the



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Javans, Ceylonese, Malabarians, Siamites, and other Indian Nations, they would doubtless enable us, to trace out their origin, mixture with their neighbours and the revolutions that happen'd among them. But to apply, what hath been said, nearer to our purpose, I may venture to affirm, that if the Japanese language was to be thoroughly, and most rigorously examin'd into, we would find it entirely pure, and free from all mixture with the languages of their neighbours, at least to such a degree, as would give room to conjecture an original descent from them. By their neighbours I mean chiefly the Chinese, who inhabit the Eastern maritime provinces of that Empire, and carry on a commerce to Japan. They speak three different languages, according to the three chief Provinces they belong to, which are Nanking, Tsiaktsju, and Foktsju. Now a native of Japan doth not understand one word of either of these languages, excepting the names of a few things, which were brought by the Chinese into Japan along with the things themselves, and which conclude no more for an original descent of the Japanese from China, than some few Portuguese words, as Pan, palma, bolan, Cappa, frasco, bidou, tante, and a few more, still left there, would be allow'd a sufficient proof, of the Japanese being originally descended from the Portuguese. Nor was the number of Chinese, who came from time to time to settle in Japan, ever considerable enough to occasion any remarkable alteration in the Mother-tongue of the Japanese, tho' they could, and actually did communicate and introduce among them the arts and sciences, which had long before flourished in China, nay even the knowledge of the learned and significant Character language of that Country, which is likewise receiv'd in Corea, Tunquin, and other neighbouring Kingdoms, much after the same manner as the Latin is in most European Countries. But besides, there are two other essential proprieties of a language, I mean the construction and pronunciation, in the Japanese language so entirely different from that of the Chinese, that there is no room left to think that these

*Arguments  
against the  
descent of the  
Japanese from  
the Chinese,  
drawn from  
the difference  
of their  
Languages.*

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two Nations gave birth to each other. And first as to the construction and way of writing, the Chinese set their characters one below another in a row, without any intermediate particles to connect them: The Japanese indeed do the same, but the genius of their language requires besides, that the words and characters should be sometimes transpos'd, sometimes joined together by other words and particles, particularly invented for this purpose, and which are so absolutely necessary, that even in reprinting the books of the Chinese, they must be added, to enable their people to read and to understand them. And as to the pronunciation, that also is vastly different in both languages, whether we consider it in general, or with regard to particular letters, and this difference is so remarkable, that it seems the very instruments of voice are differently form'd in the Japanese, than they are in the Chinese. The pronunciation of the Japanese language, in general, is pure, articulate and distinct, there being seldom more than two or three letters (according to our Alphabet) combin'd together in one syllable; that of the Chinese on the contrary, is nothing but a confused noise of many consonants pronounc'd with a sort of a singing accent, very disagreeable to the Ear. The same difference appears with regard to particular letters. Thus the Chinese pronounce our letter H. very distinctly, but the Japanese can give it no other sound, but that of an F. Again the Japanese pronounce the letters R and D, very distinctly, of which the Chinese, particularly those of Nanking, always make an L, even such as are otherwise well skill'd in the European languages. I could give several other instances of this kind, and further shew, that, what hath been observ'd of the difference between the Chinese and Japanese languages, holds equally true with regard to the languages spoken in Corea and Jedso, compared with that of the Natives of Japan, but it is needless to give the Reader, and myself, so much trouble, the rather since no body ever pretended to draw the original descent of the Japanese from either of these two Nations.

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*From the  
Difference of  
their Religion.*

Another argument against the descent of the Japanese from the Chinese, I could draw from the difference of the Religion of both Nations. If the Japanese were a Colony of the Chinese, they would have doubtless brought over from thence, into the uninhabited Islands of Japan, the Religion and Worship of their ancestors, and propagated the same upon their posterity. But this appears quite otherwise. The old, and probably, original Religion of the Japanese, which is by them call'd Sintos, and the Gods and Idols, worship'd by its adherents, Sin, and Came, is peculiar only to this Empire, nor hath it ever been admitted of, nor their Gods acknowledged and worship'd, nor the religious way of life of the Japanese followed by the Chinese, or indeed any other heathen Nation. It was besides the only one establish'd in Japan during a succession of many ages. For the foreign pagan doctrine of Siaka, which the Japanese now call Bupo, or Budso, and the Gods which it commands to worship, Buds and Fotoge, tho' ever since its early beginnings it met with uncommon success, and speedily spread over the best part of Asia, yet it was not introduc'd into Japan till sixty six years after our Saviour's nativity under the reign of the Emperor Synnin, when it was brought over from Corea. And although afterwards, through the connivance of the Japanese monarchs, it was successfully propagated by several missionaries, who came over from China, and the neighbouring Kingdoms, and speedily spread all over the Empire, yet it never could prevail so far, as to banish the respect and veneration for the old religion of their ancestors out of the minds of a constant and stedfast Nation. On the contrary, the more the Bupo doctrine got ground, the more pains were taken for the preservation of the Sintos worship, by embellishing the same with new Gods, Temples, festivals and fables.

What hath been infer'd from the difference of religion against the original descent of the Japanese from China, could be further supported by the wide difference there is between the Characters anciently used by both Nations, I

*From the  
difference of  
their ancient  
Characters.*

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mean the gross and rude Common Characters, as they call them, of the Japanese, and the simple and plain Images of the Chinese. But this being an argument of less moment, I will not insist upon it, and only mention in a few words two other remarkable differences.

*From their  
differing  
Customs and  
Way of Life.*

And first I could plainly shew, that the Japanese greatly differ from the Chinese, in their civil customs and way of life, as to eating, drinking, sleeping, dressing, shaving of the head, saluting, sitting, and many more. Secondly the very inclinations of the mind are remarkably different in both Nations. The Chinese are peaceable, modest, great lovers of a sedate, speculative and philosophical way of life, but withal very much given to fraud and usury. The Japanese on the contrary are war-like, inclin'd to rebellions and a dissolute life, mistrustful, ambitious, and always bent on high designs.

*From the  
Inclinations of  
their Mind.*

By what hath been hitherto observ'd, it appears plainly, that the Japanese are an original Nation, at least that they are not descended of the Chinese. The difficulty now remaining to be clear'd up, is, how, and from what parts of the world, to trace out their true original descent. In order to this we must go up higher, and perhaps it is not inconsistent with reason, and the nature of things, to assert, that they are descended of the first Inhabitants of Babylon, and that the Japanese language is one of those, which Sacred Writs mention, that the all-wise Providence hath thought fit, by way of punishment and confusion, to infuse into the minds of the vain builders of the Babylonian Tower. This at least seems to me the most probable conjecture, whatever way they went into Japan, or whatever time they spent upon this their first peregrination. Nay considering the purity of the Japanese language, I may pursue my conjectures, and further affirm, that they cannot have spent much time on their first Journey to Japan, for as much as we cannot suppose, that they made any considerable stay in any one Country, or with any one people then existing, without granting at the same time, that in all probability they

*Japanese are  
Descendents of  
the Baby-  
lonians.*



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would have adopted some words of the language of that nation into their own, of which yet it would be found upon examination to be entirely free, contrary to what we find in all European and most Eastern languages, known to us, which seem to have been from their very beginning so thoroughly mix'd and confounded, that there is scarce any, but what hath some words of another though never so remote. If then our Japanese Colony did reach that part of the World, which Divine providence assign'd for their future abode, as soon as the Chinese, Tunquinese, and other neighbouring Nations did theirs, it must be suppos'd that they fortunately fell in with such a road, as could with safety and speed bring them to the Eastern extremities of Asia, from whence there is but a short passage over to Japan. In order therefore to trace out what road it is probable they took, we must consider the first Babylonians in the condition, they were in, after that dreadful confusion of Languages, wholly disappointed from going on with their vain design, and brought to the fatal necessity to part with each other, and to be dispers'd all-over the world. And in order to this let us suppose.

1. That among the different parties there arose in all likelihood a strong emulation to chuse for their future abode such Countries, as were not only fruitful and delightful, but thought to be less exposed to the invasion of other parties, either because of their commodious situation towards the Sea, or between large Rivers, and high mountains, or by reason of their great distance. And in this regard it is highly probable, that such Countries, as were very remote, but situate under a temperate Climate, became not the last inhabited. This seems to be the case of the Empire of Japan, whose remoteness, as well as its fruitfulness, and pleasant situation, between 30 and 40 degrees of Northern latitude, could fully answer all the expectations of a first Colony. But secondly let us suppose that the chief care of these first colonies, in their search for a Country fit for their habitation, must needs have been to follow such roads, and tracts of land, where



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in the mean time, they could be provided with the necessities of life. This intention could scarce be answer'd more effectually, than by travelling, either along the Sea-Coasts, or, and with more probability, along great rivers and lakes, where they could be supplied with fish for their own nourishment, with sweet water to quench their thirst, and where they were like to meet with good pasture ground for their Cattle, till at last they alighted at a Country, where they thought they could settle with safety and convenience.

*Conjectures  
about to the  
first peopling  
of some  
Countries.*

If therefore the dreadful confusion of Tongues at Babylon, brought its Inhabitants, as indeed it must have done, to an indispensable necessity to part one with another, and to be dispers'd all-over the world, such parties as spoke the same language, keeping together, and settling in what country they best lik'd, we may take it for granted, that not a few went towards the neighbouring Black and Caspian Seas, and that by this means the country of Hircania, which is situate between the Caucasus and Caspian Shores, as the best and most delightful spot of Persia, became first inhabited, as did soon after the neighbouring fruitful Countries, situate between the Black and Caspian Seas. Such as intended, or thought it expedient, to pursue their journey further, met here with two different ways, one up the Rivers Tanais, and Wolga to the North, the other along the Eastern Shores of the Caspian Sea into Asia. It is foreign to my present purpose to shew what became of the former. And as to those that went along the Eastern Caspian Coasts, they must have at last reach'd to the mouth of the great river Oxus, or Dsiehuun, where it discharges it self into the Caspian Sea, and if we suppose that they follow'd that river up to its source, it was then no very difficult matter for them to penetrate into the very midst of India, where they must have soon met with the source of the rivers Indus and Ganges, and going down the different branches of it, got into Indostan, Bengala, Pegu, Siam and other neighbouring Kingdoms, much easier and safer, than if they had

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been oblig'd to travel over the barren, and still uninhabited, Maharounian mountains, or to cross the large desarts of Siftuun and Saablestuun. Even to this day, travellers going from Ispahan to Candahar chuse rather to go through Mesihed, a Journey of 375 miles, than to take the shortest road, which is but 250 miles, a-cross these wild and dangerous desarts. But to return to the Caspian Sea, before I carry off our Japanese Colony from thence on their Journey to Japan, I must beg leave to make a short digression in favour of a famous and valiant Nation of the Turks, or Turcomans and Usbeks, as they are now call'd, which settled upon its Eastern and North Eastern Coasts. Turk signifies a Shepherd, and Turkestaun, a Shepherd's Country. Jusbeek is as much as to say, Hundred Lords, which seems to imply, that the Country of Usbeck was once govern'd by so many Princes. Both Nations have the same language, the same religion, the same manners and customs, and must therefore be look'd upon as originally one, on which we may deservedly bestow the glorious epithets of being a mother of many Nations, a nurse of illustrious Heroes, and a stem of mighty Monarchs. They spread from the North Eastern coasts of the Caspian Sea, between 40 and 50 degrees of Northern latitude, as far as the borders of Kitaija. Their way of life answered to their name, for during many Centuries they liv'd together in hoords, and small commonwealths, wandering from place to place with their cattle, wherein their chief riches consisted. Of these Turks, or Turcomans are descended the Dagestaun and Nagajan Tartars, the Tartarian Inhabitants of the Kingdom of Casan, the Boscarian Tartars, the Inhabitants of the Province of Mogestan in Persia, and some other Tartars, which dwell in that Kingdom under Tents. The Kisilbacs, or Noblemen, and great Families, in Persia value themselves mightily upon their being of Turcoman extraction. There are likewise descended of them the Crim Tartars, which live between the Dniپر and Danube, upon the coasts of the Black Sea, as also those Tartars,

*Some Observations of the Turks and Usbeks.*

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whom the great Conqueror SinchisCham (a Prince, who well deserved a Plutarch, or Quintus Curtius, to write the History of his Life, Conquests and heroic Actions) sent out upon an expedition into Poland, and who, not meeting with all the expected success, chose rather to stay, and to people the then as yet uninhabited Pontus, than to return without honour and victory. I must silently pass over many other branches of the same race, which fell by degrees under the dominion of some neighbouring, chiefly Northern, Nations, with whom they were in success of time so thoroughly mix'd and incorporated, that even the very foot-steps of their original descent would have been lost, were it not for some few remains of their former Language. I will only add, that the famous Tamerlan was an Usbekian Scythe, and that the Ottoman Emperor, the great Mogul, and the King of Sopra are all of Turcoman extraction. Thus much of the Turks and Usbecks. In order now to come nearer to our purpose, I will avoid speaking of those Companies, which went along the River Inike, or from the source of the River Obij down the same towards the Tartarian Ocean, and became the first Progenitors of the Tartarian Nations living in those parts. Nor will I pretend at present to determine, what way the Chinese Colony took in their Journey to China. It is only six months travelling from the coasts of the Caspian Sea to the boarders of China. Jagen Andasen in his voyage to China in 1647, did not stay longer. Two Tartarian Merchants, whom I convers'd with at Astracan, and who had been several times in China, gave me the following account of their Journey thither. They went from Astracan over the Caspian Sea, (which they took to be 200 miles long, and 150 broad) to Seratsijk in 15 days, from thence by Land to Urgentz, the Residence of an Usbeskian Prince in 5 days, from thence to Bochau in 15 days, travelling through a wild large desert: From Bochau there are two different ways, whereof Travellers may chuse which they please. The one going over Casger was then infested with Rovers, so they took to the other,

*Distance of  
China from  
the Caspian  
Sea.*

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which a-cross a well inhabited Country brought them to Taaskend in 14 days, thence to Oxiend in 7 days, thence to Kaasker the Capital of Turkistaan, and the chief Town between Buchara and Katai, in (this number was omitted in the original) days, thence to Tsutsijk the first frontier Town of Kattai in 30 days, thence to Hamtsijk in 5 days, thence to the great wall of Kattai, Chatai, or China, in 60 days, travelling through a well-inhabited Country, and lastly from the great wall to Cambalu, or Peking, the Capital of China, and Residence of the Chinese Emperor, in 10 days, compleating the whole Journey within six months time. A Calmuckian Merchant of the retinue of a Calmuckian Prince's Ambassador to the King of Persia, whom I knew at Ispahan, where he offer'd me to sale the root Taichuun, that is great yellow root, or Rhubarb, which he had brought himself out of China, gave me the journal of his voyage from Mienkisilaag to the great wall of China thus. He went from Mienkisilaag to Dsiem in 20 days, from thence to Gilgaas, where they cross a large river, in 15 days, from thence to Torkai in a few days, thence to Milantsij in 10 days, thence to Toktan in 10 days, thence to Tsienrehstu in 5 days, thence to Isijel in 10 days, thence to Kalah in 4 days, thence to Balane in 6 days, thence to Karbokatai in 10 days, thence to the great wall of China in 9 days, travelling through a desert and uninhabited Country, where he met only a few Tartarian Shepherds dwelling under black Tents. Mienkisilaag signifies, in the country language, hundred winter-quarters, or resting places. It is an Island situate on the Eastern Coasts of the Caspian Sea, near 45 degrees of Northern Latitude, and the residence of Ajukeh, the Prince of the Calmuckian Tartars living in those parts, who expell'd the Turks, or Turcomans, out of their Country, and forc'd them to depart even from the Caspian Shores. After all I think it no ways probable, that the first Chinese went into China through such desert and barren Countries, where travellers are oftentimes necessitated to carry the necessary provisions of water and victuals along with them.



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I am more inclin'd to believe, that their Journey was more to the South, and perhaps along the North-side of the Imaasian Mountains, where the Country is very fruitful, with rich pastures, and plenty of sweet water, and fish, and other necessaries of life, and where they were like to meet either the source, or else some of the branches of the large river Croceus, which could conveniently and safely bring them into the very heart of China.

*What Way  
the Japanese  
went on their  
first Journey  
to Japan.*

But now at last it is high time to make a step backwards, and to fetch the first Japanese Colony from the Caspian Shores, where we left them above, on their Journey to Japan. If we suppose, that for some time they travell'd along the East, and North Eastern, Coasts of the Caspian Sea till they came to the Island Mienkisilaag, and that thence they follow'd up some of the Rivers, which there discharge themselves into the said Sea, we will find, that by this means they got into a large and fruitful Country, extending itself far Eastwards, and very proper, by reason of its happy situation and great fertility, for the leisurely and easily pursuing of their Journey. Considering this it will not appear improbable further to suppose, that having once met with so good and pleasant a Country, where there was no want of provision for them and their cattle, they resolv'd to keep to it, avoiding to enter the hot, desart and barren Provinces, now inhabited by the Turkesteans, on one, or on the other side to go down the rivers Istisi, Jenesi, Silinga and others, which arise thereabouts, and would have brought them to the less agreeable and cold Northern Countries. Thus moving on insensibly Eastward, they perhaps discover'd in time the Lake of Arguun, whence arises a large river of that name, and continuing their Journey along the said river, for very near an hundred German Miles, they must have necessarily met there another much more considerable river, call'd Amuur, which runs E. S. E. and could, in a Journey of about 200 German Miles, bring them to the Eastern coasts of Asia into the then uninhabited Peninsula Corea, where the



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said River loses itself to the Eastern Ocean. Perhaps also if our Travellers went down the river Jenisi for about 150 German Miles, to 55 degrees of Northern Latitude, they might have there discover'd a much more commodious and pleasant way to the River Amuur, which hath been of late very advantageously follow'd by the Muscovites in their Journeys to China. But as to the whole plan of this Journey, I must refer the Reader to the accurate and excellent map of Russia, and the great Tartary, which the late illustrious Nicholaus Witzén, L. L. D. Burgher-master at Amsterdam, and sometimes the States Ambassador to the Russian Court, publish'd in 1687, and thereby so highly oblig'd the curious, that he justly deserves the honours due to discoverers of unknown worlds. This Map was afterwards corrected in some places, and abridg'd by Mr. Isbrand Ydes, who prefix'd it to the account he imparted to the world of his Journey through Tartary into China.

Having once brought our Japanese Colony as far as the Peninsula Corea, it will be no difficult matter, considering the nearness of Nagatto, the furthestmost province, lying Westwards on the continent of the great Island Nipon, to bring them over thither, and this the rather because of the several Islands, which lie between Corea and Nagatto in an almost continued row, particularly the two larger ones, Iki, and Tsussima: For it is but reasonable to suppose, that a Colony, which had had courage enough to venture so far upon their first Peregrination, and which had been often necessitated not only to have recourse to lakes and rivers, but frequently to cross the same, had natural curiosity enough left, in still and fair weather, to go out in Canes or Boats, such as then probably they made use of, upon discovery of the state and extent of the Corean Sea, and the neighbouring Islands; and that having by this means discover'd the continent of Nipon, they resolv'd to go over thither, which they might easily do, even in ordinary Fisher-boats, and to chuse that Country for their future abode. Now

*Their Passage  
from Corea to  
Japan.*

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*Settle in the  
Province Isje.*

if any body knows how to bring them hither thro' the Eastern Tartary and the Country of Jeso, (which way perhaps the American Colonies went) safer and speedier, I am very willing to submit. Mean while I do not think it probable, that our Japanese Colony made any considerable stay upon these Western Coasts of Nipon. Their innate curiosity and travelling humour, and perhaps also the fear of being follow'd and disturb'd by other parties, must needs have prompted them to travel up the Country, till they came to its Southern extremities, and particularly into the province Isje, which by reason of its fruitfulness, good air, and remoteness from the Western Coasts, fully answer'd all the expectations of a secure and pleasant abode. I am the more inclined to believe, that they first settled in this Province, since their posterity still look upon it, as the place where their ancestors dwell'd, and as such honour it with frequent pilgrimages and other acts of devotion. Thus far my conjectures, for as such only I deliver them, concerning the true original descent of the Japanese Nation.

*The Increase of  
the Japanese  
Nation is  
owing chiefly  
to themselves.*

Before I put an end to this Chapter, it will not be amiss to say something of the increase of this first Japanese Colony, after they had once taken the resolution to stay, and to people the Country, where doubtless for several ages, before any considerable improvements were made in agriculture, and other arts and sciences, they led a simple and indigent life, living on their Cattle, on what the earth produced of plants, roots and fruits, and the Sea afforded of fish and crabs. It was unquestionably and chiefly owing to themselves, that in success of time they became so numerous and powerful a Nation, and the present Inhabitants of Japan must be look'd upon in general, as descendants of those, who, after the confusion of languages at Babel, came over and settled in these Islands. But on the other hand it cannot be denied, but that from time to time new Colonies were sent over thither, chiefly from China and Corea, and perhaps also from some other neighbouring Countries. The Japanese themselves make

*But also to  
Colonies.*

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frequent mention in their Histories of learned Chinese, who brought over into Japan their books, and the knowledge of useful arts and sciences, though not till the latter Ages, when the Japanese Monarchy was already become a powerful Empire. And indeed since so few foreign words have been brought into the Japanese language, that it is hardly visible, that there hath been any alteration at all made in it, and since the religion and old customs subsist till now, it appears plainly, that whatever foreign Colonies did from time to time voluntarily, or by chance, come over into Japan, their number must have been very inconsiderable with regard to the bulk of the Japanese Nation.

Considering further, that the Islands of Japan are encompass'd with a dangerous and stormy Sea, it is highly probable, that from time to time Ships coming from foreign Countries stranded upon the Japanese coasts, and that, if any of the Ships company were fortunate enough to save their lives, they chose rather to stay in Japan, and to settle among the Natives, than to trust themselves again to the mercy of the Sea, and to run the hazard of a perillous return into their own Country. Though navigation by this time be highly improved, yet the like accidents still happen very frequently, and there is hardly a year, but some Ships are forc'd upon the Coasts of Japan, coming sometimes from Countries either so remote, or so entirely unknown, that scarce any conjectures can be made about them, neither by the Shape, nor the language and customs of the Ships company. Several remarkable instances of such accidents are recorded in Japanese Histories. The Japanese having some Centuries ago accidentally discover'd the Island Genkaisima, situate to the North of Japan, found it inhabited, as their Histories relate, by Oni, that is, Black Devils, which they prosecuted with War, and having purg'd the Island from this Vermin, as they call it, they peopled it with a Colony of their own. It is highly probable, that these Blacks had been forc'd upon the coasts of this then uninhabited Island in a storm. It is further observ'd in the History of this war, that they wore long

*To Ship-  
wrecks.*

*Instances of  
this.*

*Genkaisima,  
an Island  
formerly  
inhabited by  
Blacks.*

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*Probably  
Malagans.*

hairs spread over their shoulders, and that they had a strange sort of household goods, as among the rest high European Hats. As to the Japanese calling them Devils, we need not in the least wonder at it, considering either their black colour, or the natural pride of the Japanese Nation, which so far despises all other Countries, as to call them Umakokf, that is, the Countries of Devils. Otherwise, what Countrymen these Blacks had been, is not very difficult to conjecture, by their wearing long hairs, by their furniture, and some other circumstances; and I don't believe to impose upon any body, if I assert that they have been Malagans. It is well known, that the Malagans to this day are extreamly fond of their own hair, and delighted with wearing them of a considerable length, beyond any other of the black nations of Asia. Besides, they had in former times by much the greatest trade in the Indies, and frequented with their merchant-ships not only all the coasts of Asia, but ventur'd over even to the coasts of Africa, particularly to the great Island of Madagascar. The title, which the King of the Malagans assumed to himself, of Lord of the Winds and Seas to the East and to the West, is an evident proof of this, but much more the Malagan language, which spread most all over the East, much after the same manner, as formerly the Latin, and of late the French, did all over Europe. The high Hats, which were found among the Household-goods of these Blacks, must have been brought out of Europe, they having never been fabricated any where else. It was an ancient custom of most Eastern Princes (which subsists till now in the Kingdoms of Cambodia, Siam, Pegu, and some others) to present their prime ministers of state, and chief favourites with such hats, as tokens of their particular favour, and they alone had the privilege of wearing them, as singular badges of honour. They were formerly brought out of Europe by Land to Ormus, and from thence exported all over the East by the Malagans, Armenians, and other trading nations; but after the Portuguese had discover'd a new way to the Indies,



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round the Cape of Good-hope, they exported them from Europe (where they are now out of fashion) directly by Sea. Now whether there was not among these black Inhabitants of Genkaisima, some great Man, who receiv'd these hats from his Prince, or whether they fell by some other accident into their hands, is not material to enquire. There is also mention made in Japanese Histories of black Inhabitants, who were found in some of the Islands lying to the South of Japan, and who in all probability must have been, either Malagan Merchants, or else Inhabitants of some of the Molucca Islands, who having been forced thither in a storm, and finding them uninhabited, resolv'd to stay and to people them. Not long before my arrival, and during my stay in Japan, several Ships stranded upon the Coasts coming from remote and unknown Countries. In this case all the Ships Company, as well those, that remain alive, as the bodies of such as are drown'd, when thrown on shore, and all the Ship's tackle, and the boat, if any, must be brought up to Nagasaki, as the place appointed for a general inquiry into maritime affairs. The Governours of this place examine into all the most minute circumstances of the unhappy accident, with that care and jealous circumspection, which is peculiar only to this Nation, and in order to discover, if possible, what Country the Ship came from and what Language those, that saved their lives, speak, this Examination is sometimes made in presence of the Dutch Resident, who did me the favour upon these occasions, to carry me along with him. It is a duty incumbent on every Prince of the Empire, to take care, in case any Ships strand upon the Coasts of his Province, that they be sent up, as aforesaid, to Nagasaki, which is commonly, out of respect for the Emperor, done with great expence. Not long ago a Jonk coming from Manilhas, on board which were some Topassians, a sort of black Christians, was wreck'd upon the Coasts of Satzuma. Most of the Ship's Company were drown'd, some died on shore, and only three were brought up alive to Nagasaki, the last of whom died there in prison, after having taken

*More  
Instances of  
Shipwrecks on  
the Japanese  
Coasts.*



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some physick, order'd him by a Japanese Physitian. Of another Ship, which stranded upon the same Coasts, only three black Sailors were saved, which could not pronounce one distinct word, besides that of Tobacco; after having lain for sometime in prison, they were deliver'd to us, to be transported on board our Ships. Another Ship was brought to Nagasaki, which had been forc'd upon the Northern Coasts of Japan, without any body on board. The odd uncommon structure of this vessel, and the remains of three Chinese Characters upon the stern, made the Japanese conjecture, that it came from the extremities of Jeso. Not long ago another Ship perish'd upon the Coasts of the Island Riuku, and only two of the company were sav'd, which were brought first to Satzuma, and from thence to Nagasaki, with a convoy of eight barges, which must have put the Prince of Satzuma at the expence of some thousand Rixdollars. They were well shap'd comely persons, and had their heads shav'd much after the manner of the Polanders, no beards, and three holes in each Ear. They shew'd by their decent and civil behaviour, and free, but modest, appearance, a tolerable education, and a good clear understanding, by endeavouring to give the Japanese some notions of the number, situation and largeness of the Islands, from whence they came, which they did by putting stones of different sizes upon a Table, calling each by its name; among the rest, that Island, where they liv'd themselves, was by them call'd Patan. We had reason to apprehend, that the good understanding and quick apprehension they shew'd, when under examination, would be the occasion of their imprisonment for life at Nangasaki. If we believe the Japanese, there is another unknown nation, and very different from theirs, as to their customs, shape and language, which inhabits the Island Kubitesima, one of the most Northern Islands belonging to Japan. They describe them as Pygmies, and from thence call the whole Island the Pygmeey-Island. What extraction they be of, and how they came to inhabit this Island, I will leave to themselves

*Pygmeey  
Island.*

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to determine. I will only add on this head, that the first European Ship, which came into Japan, was a Portuguese Merchant-ship, forc'd thither accidentally in a storm.

Upon the whole, the wide difference which is still observ'd between the Japanese Inhabitants of several Provinces, as to their shape, seems to argue strongly, that from time to time, different and new branches were grafted into the original Tree of this Nation. For although the Japanese in the main, particularly the common People of Nipon, be of a very ugly appearance, short siz'd, strong, thick-legg'd, tawny, with flattish noses, and thick eye-lids, (tho' the eyes stand not so deep in the forehead, as in the Chinese,) yet the descendants of the eldest and noblest families, of the Princes and Lords of the Empire, have somewhat more majestick in their shape and countenance, being more like the Europeans. The Inhabitants of the Provinces Satzuma, Oosijmi, and Fiuga, are of a middle-size, strong, couragious, and manly, otherwise civil and polite. The same is observ'd of the Inhabitants of some of the Northern Provinces in the great Island Nipon, excepting those of the great Province Osju, who are said to be beyond others cruel and unmerciful. The Inhabitants of some Provinces of Saikokf, particularly of Fisen, are short, slender, but well shap'd, of a good handsome appearance, and extreamly polite. The Inhabitants of the great Island Nipon, particularly of its Eastern Provinces, are known from others by their big heads, flat noses, and musculous fleshy complexion.

*The Japanese  
differ in  
Shape and  
Complexion.*

Now to close this Chapter, and to sum up in a few words, what hath been therein largely dwelt on, it appears; that in the first Ages of the World, not long after the Deluge, when the confusion of languages at Babel oblig'd the Babylonians to drop their design of building a Tower of uncommon height, and occasion'd their being dispers'd all over the World, when the Greeks, Goths and Slavonians departed for Europe, others for Asia and Africa, others for America, that then the Japanese also set out on their Journey: That in all probability after many years travel-

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ling, and many incommodities endur'd, they alighted at this remote part of the World; that, being well pleas'd with its situation and fruitfulness, they resolv'd to chuse it for the place of their abode; that in all likelihood they spent many Centuries in a polyarchical way of Life, such as is led to this day by the Tartars, living in hoords, and wandering with their Cattle and Families up and down the Country; that being insensibly, and by degrees, grown to be a numerous and powerful Nation, they thought it expedient for the good of the Country, and for their own safety, to deliver up the Government into the hands of one Prince, and chuse for their first Monarch the valiant Dsin Mu Ten Oo; that consequently they are an original Nation, no ways indebted to the Chinese for their descent and existence, and that, tho' they receiv'd from them several useful Arts and Sciences, as the Latins did from the Greeks, yet they were never made subject, and conquer'd, neither by them, nor by any other neighbouring Nation.

### Chap. VII.

Of the Origine of the Japanese, according to their own fabulous Opinion.

*The Japanese trace their Origine from their Deities.*



He Japanese fancy themselves highly affronted by the endeavours of some, who busy themselves to draw the original descent of their Nation from the Chinese, or others of their Neighbours. They pretend, that they arose within the compass of their own Empire, tho' not out of the Earth, like Mice and Worms, as the proud Athenians, for that same reason, were upbraided with, by that Cynic Diogenes. They claim a birth much higher and nobler, and esteem themselves no less than Offsprings of their very Deities, whom otherwise they don't look upon as eternal, but suppose, that in the first motion of the Chaos, out of which all things were form'd, their Gods also were

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brought forth by its invisible Power. They have two differing Genealogies of their Deities. The first is a succession of Celestial Spirits, of Beings absolutely free from all manner of mixture with corporeal Substances, who rul'd the Japanese World during an undetermin'd and incomprehensible Series of Centuries. The second is a race of Terrestrial Spirits, or Godmen, who were not possess'd of that pure Being peculiar only to their Predecessors. They govern'd the Japanese Empire by a lineal succession, each a long, but limited, number of years, till at last they begot that third race of Men, which Japan is now inhabited by, and who have nothing left of the purity and perfections of their divine Progenitors. It will not be amiss, as a further proof of what I advance, here to insert the names of these two successions of Deities, taken out of their own Writings. The names of the first succession are purely metaphorical, and the only thing mention'd of it in their Historical Books, for there is no account given, neither of their Lives and Actions, nor of their Government. They succeeded each other in the following Order.

*Of which  
there are two  
Successions.*

*The first Suc-  
cession of their  
Deities.*

Ten d Sin Sitzai Dai, that is, the Succession of the seven great Spiritual Gods.

1. Kuni toko Dat sij no Mikotto.
2. Kuni Satsu Tsij no Mikotto.
3. Tojo Kun Nan no Mikotto.

These three Gods had no Wives ; but the four following of the same Succession were married, and begot each his Successor by his Wife, tho' in a manner far beyond the reach of human understanding. These were,

4. Utsij Nino Mikotto, and his Wife Suftsij Nino Mikotto.
5. Oo Tono Tsino Mikotto, ——— Oo Toma fe no Mikotto.
6. Oo mo Tarno Mikotto, ——— Oo si Wote no Mikotto.
7. Isanagi no Mikotto, ————— Isanami no Mikotto.

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These seven Gods are by them represented as Beings purely Spiritual, and the Histories of their Lives and Governments as Dreams. The real existence of such a time, when such spiritual Beings governed the Japanese World, is what they religiously believe, tho' at the same time they own, that it is far above their understanding to conceive how it happen'd, and entirely out of their power to determine how long their Government lasted.

*Second Succession of God-men.*

The last of the first succession Isanagi Mikotto, and his Wife Isanami Mikotto, are held in peculiar veneration by the Japanese, as being the progenitors of the second succession of God-men, of whom issued the third race of the now existing Inhabitants of Nipon. (Mikotto is an Epithet peculiar only to the first succession of Spiritual Gods, and signifies the incomprehensible bliss and happiness of these first Monarchs of Japan : Sometimes however they will bestow it on such of the inferior Gods, for whom they have a peculiar veneration.) Those of the Japanese, who turn'd Christians, call'd them their Adam and Eve. They are said to have liv'd in the province Isje, though it is not known in what particular part of that Province they were born, liv'd or died. They observe only, that this preadamitical Adam, (if I may have leave thus to call him) was the first, who, taught by the Example of the Bird Sekire, or according to the vulgar, Isitadaki, lay with his Wife in a carnal manner and begot by her sons and daughters of a nature excellent indeed, and far superior to ours, but greatly below that of the divine Beings, of which they sprung. Isanami's first-born Son, and the first of the second succession of God-men, is supposed by the very law of primogeniture, to have been entitled to a superiority over his Brothers and Sisters, upon which, and a lineal descent from him, is grounded the right, the Dairi's or Ecclesiastical Hereditary Emperor's eldest Sons claim to the Crown of Japan, upon their Father's demise. This second Succession is call'd,

*How begot.*

*They are five in Number.*

Dsi Sin Go Dai; that is, the Succession of five Terrestrial Gods, or God-men, who are



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*Tensio Dai  
Dsin.*

1. Tensio Dai Dsin, in the language of the learned, and Ama Teru Oon Gami in that of the vulgar. The characters, whereby this name is express'd, signify, a great Spirit streaming out celestial Rays. He is the first-born Son of Isanagi, and the only one that left Children behind him. For 'twas his posterity, Creatures not of a mean extraction, but of an excellent and almost divine nature, who inhabited the Country for many millions of years, till they begot the third race of its present short living Inhabitants. All the Japanese, without exception, look upon themselves as immediate descendants of Tensio Dai Dsin, because they say, that all his younger Brothers left the world without issue. But particularly the Ecclesiastical hereditary Emperor grounds his right to the Empire, (which is of late gone over into Secular hands, he himself having preserved nothing but his title, and a shadow of his former power and grandeur) upon a lineal descent from Tensio Dai-Dsin's first-born Son, and so down. Tensio Dai Dsin committed not only during his reign many noble and heroick actions, but even after he left this world, as is recorded in Japanese Histories, he sufficiently prov'd by many miracles, and manifested himself to be the most powerful of all the Gods of the Country, the very life, soul, light, and supreme Monarch of nature. For this reason he is devoutly worship'd by all the faithful adherents of the old Japanese Religion, as it was of old establish'd in Japan. And the adherents of all other Sects, even their greatest Philosophers, and Atheists, shew a particular regard and veneration for his name and memory, as that of their first Parent. Devout pilgrimages are made yearly, by the Japanese of all ranks and qualities, to the Province where he lived, and where there is a Temple erected to his memory. Nor is there any province, or town, throughout the Empire, but what has at least one Temple, where Tensio Dai Dsin is worshipp'd, and in hopes of obtaining by his power and assistance great temporal blessings, worship'd with much more assiduity and devotion, than any other of their Gods. There is otherwise no mention

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made in Japanese Histories of his Wife, nor of the Wives of his successors, and their names are entirely lost to Posterity. After some hundred thousands of years Tensio Dai Dsin was succeeded by his eldest Son

*Oosiuwo.*

2. Oosiwo ni no Mikotto, or with his full title, Massai Ja su Katz Katz fai ja fi Amani Oosi woni no Mikotto. His successor was

*Niniki.*

3. Ninikino Mikotto, or with his full title, Amatsu fiko fiko Fono ni Niniki no Mikotto. He was succeeded by

*Demi.*

4. De mi no Mikotto, or with his full title, Fikofoo foo De mi no Mikotto. He was succeeded by

*Awasedsu.*

5. Awase Dsu no Mikotto, or with his full title, Tuki Magisa Take Ugei Jakussa fuki awadsi Dsuno Mikotto. With him ends this Second, or Silver-age as one might call it, of the Japanese world. Something more shall be said on this head in the first Chapter of the second Book. The names of the five terrestrial Gods of this second succession are express'd in Fig. 73.

*Generation of  
these two  
successions of  
Deities.*

These are the two Successions of divine and half divine Beings, from whence the Japanese draw the original descent of their nation. The account they give how these Gods were created, and how they begot each other, is no less chimerical and fabulous. The first of the seven great Celestial Spirits, they say, was the very first thing that arose out of the Chaos, being its purest and invisible part and power. His Son and Heir went out of him in a manner beyond the reach of human understanding, or as some pretend to explain it, and to make it intelligible, by the motion and active power of the Heavens, and sub-celestial Elements. Thus were begot the seven great Celestial Spirits of the first succession. 'Twas the last of them, who, knowing his Wife in a carnal manner, begot the second succession of God-men, of Beings half divine, and half human. These, though they fell far short of the perfection of their progenitors, yet by virtue of those divine qualities, they had still left them, they preserv'd their lives, and continued the succession of their Government upon their Posterity, which they begot in a more

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comprehensible manner, for an immemorial time, far exceeding the term human life is now limited to. At last all expired in the Person of Awase Dsuno, the last of this second race, who himself became the first parent of the third, the now living Inhabitants of Japan. To those of this third Race, who descend lineally from the first-born Son of Awase Dsuno Mikotto, from his first-born, and so down, or their Issue wanting to their next Heirs, is by the Japanese attributed a supernatural, almost divine, Power, and an unlimited authority over their Fellow-creatures. This is in some measure express'd by the great titles and high sounded epithets, they give to this whole Family, but particularly to its Head, and Prince. Such are Oodai, the great generation : Mikaddo, Emperor, (Mikotto being peculiar only to the first and second succession of Gods and God-men :) Tenoo heavenly Prince, Tensin, Son of Heaven, Tee, Prince, and Dairi, by which last name is frequently denoted the whole Court of the Ecclesiastical hereditary Emperor. (See Fig. 73.)

*The third  
Race of Men  
how begot.*

Thus far the common tradition of the Japanese about the original descent of their nation, which is esteem'd as sacred among them, as the authority of holy Scriptures is among Christians. It were needless to refute it, it being of itself of so weak a nature, that it will not bear the enquiry of even the most common understanding. Some people perhaps will think it not unlikely, that under these two successions of Gods and God-men is allegorically couch'd an obscure account of the Gold and Silver Age of Greek Writers, or of the first ages of the world before and after the Deluge. But then how will they reconcile that infinite time, during which the Japanese pretend, that these two successions of Spiritual Beings govern'd the world, to that short number of years, which pass'd since the Creation, according to the divine account deliver'd to us in holy writs. The Japanese, it seems, would not be behind hand with the Egyptians, Chaldeans, Bramines, and others of their neighbours in the East; who all, pursuant to that pride and vanity, which is natural to

*Some Remarks  
on this fabulous  
Tradition of  
the Japanese.*

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Eastern Nations, dated their origin as high as they could, and esteem'd it glorious to shew a long series of Monarchs, that ruled over them. But what they seem to have more particularly aim'd at, is to out-do their neighbours the Chinese; for they make Tensio Dai Dsin, the first Progenitor of the Japanese Nation, in their historical writings, many thousand years anterior to the first and fictitious, as they call him, founder of the Chinese Nation, Sinkwosi, or according to the Chinese prononciation Tien Hoamtsij. And lest even this should not be sufficient to clear them of all suspicion of being any ways descended from the Chinese, they prefix the Succession of the first great celestial Spirits, which they derive from the very beginning of the Creation. They are however at a loss, what to answer, when ask'd how it came about, that Awase Dsuno, the last of their terrestrial Gods, a Being endow'd with so many excellent and supernatural qualities, as they ascribe to him, begot so poor and miserable a race, as that of the present Inhabitants of Japan. They have as little to say concerning the state of their Country, and the history of their Ancestors before the time of Sinmu their first Monarch. For this reason several of their own Writers have ventur'd to call Japan Atarasikoks, and Sinkokf, that is, New Country, as if it had been newly found out and peopled under the reign of their first Emperor. Thus much is true, that the genuine Japanese History begins but with the reign of this first Monarch, who liv'd about 660 Years before Christ. And herein the Chinese are gone far beyond them, for they begun to write the History of their Country at least 2000 years before, and they can shew, what I believe no other nation can boast of, a succession of Monarchs, with an account of their lives, government, and remarkable actions down to this time, for now upwards of 4000 Years. It must be own'd however, that the Japanese Nation must needs have existed, and liv'd in the Country, a considerable time before their first Odai, Mikaddo, or Emperor, since when he was rais'd to the throne, they were then already grown very

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numerous, and since not long after, as is recorded in their Histories, great Wars arose among them, and many thousands perish'd by plague and famine, unless one would bring them over at once from another Country, or out of the Earth like Mushrooms, which is either impertinent or improbable. I am more inclined to believe, that from the time of their ancestors coming into the Country, they led for many ages a wandring life, erring from place to place, with their families and cattle, which the very disposition of the Country, divided by mountains, seas and rivers, seems to have requir'd, till the happy Ninus Dsin Mu Ten Oo, civiliz'd and brought them into better order, and became himself, whether by force or choice, their first Monarch. Since that time they have been accurate, and faithful, in writing the History of their Country, and the lives and reigns of their Monarchs. To conclude, as Dadsijno Mikotto is by them believed to have been the greatest of the first succession of Celestial Spirits, and Ten sio Dai Dsin, that of the second of God-men, so they look upon Sin Mu Ten Oo, as the greatest of the third race of the now living Inhabitants, in whose family the hereditary right to the crown with a more than human authority was continued down to Kinsan Kiwotei, the present 114th Mikaddo, that is 2360 years, computing to the year of Christ, 1700. I say, the hereditary right to the Crown, for the government of the Empire itself is of late gone over into Secular hands, as will be shewn more particularly in another place.

[Chap. VIII.]



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### Chap. VIII.

#### Of the Climate of Japan, and its Produce as to Minerals.

*Climate of  
Japan. Its  
Air.*



*Rains.*

*Sea.*

*Whirlpools.*

Japan boasts of a happy and healthful Climate. The Air is very inconstant and subject to frequent changes, in the Winter loaded with Snow, and liable to sharp Frosts, in the Summer on the contrary, particularly during the Dog-days, intolerably hot. It rains frequently throughout the whole Year, but with the greatest profusion in the Months of June and July, which are for this reason call'd Satsuki, that is, Water-months. However the rainy Season in Japan is far from coming up to that regularity, which is observ'd in other and hotter parts of the East-Indies. Thunders and Lightning happen very frequently.

The Sea, which encompasses the Islands of Japan, is very rough and stormy, which with the many rocks, cliffs and shoals, above and under water, make its navigation very dangerous. It hath two remarkable and dangerous Whirlpools. The one is call'd Faisaki, and lies near Simabara below Amakusa. It is dangerous, chiefly when the Tide turns; for in high water it becomes even with the surface of the Sea, but as soon as the Tide begins to go out, it also after some violent turnings falls in of a sudden, as I was inform'd, to the depth of fifteen fathom, swallowing up with great force, what ships, boats, and other things happen at that fatal juncture to come within its reach, which are dash'd to pieces against the rocks at the bottom. The shatter'd pieces sometimes remain under water, sometimes they are thrown out again at some German Miles distance. The other Whirlpool lies near the Coasts of the Province Kijnokuni. It is call'd Narrotto, and from the neighbourhood of the Province Awa, Awano Narrotto, which signifies, the rushing of Awa, because it rushes with a great boasting noise about a small rocky Island, which

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is by the violence of the motion kept in perpetual trembling. This, tho' of a formidable aspect, is yet esteem'd less dangerous than the other, because its noise being heard at a considerable distance, it may be easily avoided. Japanese Authors, especially Poets, frequently allude in their Writings to the wonderful nature and motion of this Narrotto, as do also the Priests in the Pulpit.

Water-spouts also are frequently observ'd to rise in the Japanese Seas, and to turn towards the Coasts. The Japanese fancy, that they are a kind of Water Dragons with a long watry Tail, flying up into the Air with a swift and violent motion, for which reason they are by them call'd Tatsmaki, that is, spouting Dragons. *Waterspouts.*

The Soil of Japan, in itself, is for the major part *Soil.* mountainous, rocky and barren, but through the indefatigable care and industry of the Natives, it hath been made fruitful enough to supply them with all manner of necessaries, besides what the neighbouring Sea affords of fish, crabs and shells. Even the most rocky and uncultivated places yield their plants, fruits and roots, for the sustenance of the Inhabitants, which their indigent Ancestors by experience learnt to dress and to prepare, so as not only to make them fit for food, but likewise pleasing and agreeable to the taste. Considering this and the frugal way of living of the Japanese in general, we need not wonder, that this vast and populous Empire is so abundantly provided with all the necessaries of human Life, that as a particular World, which Nature seems purposely to have separated from the rest of the Globe, by encompassing it with a rocky and tempestuous Sea, it easily can subsist of it self without any assistance from foreign Countries, as long as Arts and Agriculture are follow'd and improv'd by the Natives.

The Country besides is plentifully supplied with fresh *Rivers and Sweetwaters.* water, there being very many Fountains, Lakes and Rivers up and down the Empire. Some of the Rivers in particular are so large and rapid, by reason either of the

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*Ujingava  
River.*

steep high Mountains and Rocks, where they arise, or because of the profuse showers of Rain, which fall frequently, that they are not to be pass'd over without danger, the rather since some are so impetuous as to bear no bridges. Some of the most famous Rivers are, 1. Ujingava, that is, the River Ujin. It is about a quarter of a German Mile (or an English Mile and a half) broad, and there being no bridge laid over it, it must be forded through. The force and rapidity, with which this River falls down from the Mountains, is such, that even when the water is low, and scarce kneedeep five strong Men, well acquainted with the bed of it, must be employ'd to ford a Horse through, which with the many large Stones lying at the bottom, makes the passage equally difficult and dangerous. The people, whose business it is to ford passengers through this and other such like Rivers, lest they should not take due care, are by the laws of the Country made answerable for their lives. This is the reason, why there are but few unlucky accidents happen. 2. The

*Oomi River.*

River Oomi, is famous for its surprising beginning; for it is recorded in Japanese Histories, that it sprung up of a sudden in one night in the year before Christ 285. It borrow'd its name from the Province where it arises. 3. The River Askagava is remarkable, for that the depth of its bed alters perpetually, on which account it is frequently alluded to by Japanese Authors, chiefly Poets.

*Askagava  
River.*

*Earthquakes.*

Japan is very much subject to Earthquakes, which happen so frequently, that the Natives dread them no more, than we Europeans do an ordinary storm of thunder and lightning. They are of opinion, that the cause of Earthquakes is a huge large whale's creeping under ground, and that they signify nothing. Sometimes however the shakes are so violent, and last so long, that whole Cities are thereby destroy'd, and many thousand of the Inhabitants buried under the ruins. Such a dreadful accident happen'd, as Father Lewis de Froes relateth (in opere de Rebus Japonicis collecto a Joh. Hayo) in the

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year 1586, he himself being then in Japan. \* The like accidents happen'd frequently since that time. In 1704, I had a letter from Batavia, from a friend of mine, then lately arrived from Japan, wherein among other things he gave me an account of such a violent shock, which happen'd there in 1703, whereby, and by a great fire, which broke out at the same time, almost the whole City of Jedo, and the Imperial Palace itself, were destroy'd and laid in ashes, and upwards of 200,000 Inhabitants buried under the ruins. It is remarkable, that some particular places in Japan are observ'd to be free from all manner of succussions. The Japanese reason variously upon this

*Places free  
from Earth-  
quakes.*

\* The effects of this Earthquake were so stupendious and dreadful, that I could not forbear, with the Reader's leave, to insert at length, the account, which F. Lewis de Froes gives of it in a letter dated at Simonoseki in the Province Nagatta October 15. 1586. His words are: 'In the year of Christ 1586 Japan was shook by such dreadful Earth-quakes, that the like was never known before. From the Province Sacaja as far as Miaco the Earth trembled for forty days successively. In the Town of Sacaja sixty Houses were thrown down. At Nagasama, a small Town of about a thousand houses in the Kingdom Oomi, the Earth gaped and swallowed up one half of that place, the other half was destroy'd by a Fire. Another place in the Province Facata, much frequented by Merchants, and likewise called Nagasama by the Natives, after it had been violently shook for some days, was at last swallowed up by the Sea, the waters rising so high, that they overflow'd the Coasts, washed away the houses, and what ever they met with, drown'd the Inhabitants, and left no foot step of that once rich and populous Town, but the place on which the Castle stood, and even that under water. A strong Castle in the Kingdom of Mino, built at the top of a high hill, after several violent shocks sunk down and disappeared of a sudden, the earth gaping, that not the least footstep remained, a lake quickly filling the place, where the foundations of the Castle had been. Another accident of this kind happened in the Province Ikeja. Many more gaps and openings were observed up and down the Empire, some of which were so wide and deep, that Guns being fired into them, the balls could not be heard to reach the other end, and such a stench and smoke issued out of them, that people would not venture to travel that way. Quabacundono (who was afterwards called Taicosama) resided at Sacomot, in the Castle Achec, when these Earthquakes begun, but they growing too thick and violent he retired hastily to Osacca. His palaces were strongly shook, but not thrown down.'



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Phænomenon. Some attribute it to the holiness and sanctity of the place, and to the powerful protection of its Genius, or tutelar God. Others are of opinion, that these places are not shook, because they immediately repose upon the unmov'd Center of the Earth. The fact itself is not call'd in question, and there are noted for having this singular Privilege, the Islands of Gotho, the small Island Sikubusima, on which stands a most stately Temple of Bonzes, being one of the first that was built in the Country, the large mountain Kojasan near Miaco, famous for the number of its Convents, Monasteries and Monks, besides some few others.

*Riches of  
Japan,  
wherein they  
consist.*

*Burning  
Mountains.*

The greatest Riches of the Japanese soil, and those, wherein this Empire exceeds most known Countries, consist in all sorts of Minerals and Metals, particularly in gold, silver and copper. The many hot Wells in several parts of the Empire, and the several smoking and burning Mountains, shew what a stock of Sulphur, which is the mother and main ingredient of Mineral and Metallical Bodies, is hid in the bowels of the Earth, besides the vast quantities of this substance dug up in several places. Not far from Firando, where we had our factories and warehouses, before we remov'd to Nagasaki, lies a small rocky Island, (one of those, which by reason of their great number are call'd by the Japanese Kiukiu Sima, that is, the Ninety-nine Islands,) which, though never so small, and encompass'd by the Sea, hath been burning and trembling for many Centuries. Another small Island opposite to Satzuma, which is by the Japanese call'd Fuogo, which name they borrow'd from the Portuguese, and retain'd ever since, and which is mark'd in our Maps by the name of Vulcanus, hath an ignivomous mountain, which hath been likewise burning, at different intervals, for many ages. At the top of a mountain in the Province Figo is to be seen a large cavern, formerly the mouth of a Vulcano, but the Flame ceas'd of late, probably for want of combustible matter. In the same Province there is another place call'd Aso, famous for a Temple call'd Asa no Gongen, or the



Temple of the jealous God of Aso, not far from which there is an almost perpetual flame issuing out of the top of a mountain, and more visible in the night, than it is in the day-time. Another burning Mountain lies in the Province Tsikusen, not far from a Place call'd Kujanosse. It was formerly a Coal-mine, which thro' the carelessness of the Miners accidentally took fire, and continued burning ever since. Sometimes a black stench and smoke is observ'd to issue out of the top of the famous mountain Fesi, in the Province Suruga, which in height is surpass'd by only the Pic of Teneriff, but in shape and beauty hath I think, not its equal: The top of it is cover'd with everlasting Snow, which, being, as it frequently is, blown up into flocks by the violence of the wind, and dispers'd about, represents, as it were, a smoking hat. The Japanese Histories mention, that formerly the top of it burnt, but that upon a new opening which was made by the violence of the fire at the side of the mountain, the flame ceas'd soon after. Unsen is a deform'd, large, but not very high mountain near Simabara. At all times the top of it is bare, whitish from the colour of the sulphur, and withal resembling a Caput Mortuum, or burnt out Massa. It smokes little, however, I could discern the smoke arising from it at three miles distance. Its soil is burning hot in several places, and besides so loose and spongy, that a few spots of ground excepted, on which stand some trees, one cannot walk over it without continual fear, for the cracking, hollow noise perceived under foot. Its sulphurous smell is so strong, that for many miles round there is not a Bird to be seen; when it rains, the water bubbles up, and the whole mountain seems then, as it were boiling. Many cold Springs and hot Baths arrise on and about it. Among others there is a famous hot Bath, which they believe to be an infallible cure for the Venereal Disease, if the Patient for several days together goes in but a few moments a day and washes himself in it. He must begin the cure with another hot bath, not quite so strong, call'd Obamma, situate a few leagues off, and all the while he

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uses the Waters, he must keep to a hot warming Diet, and as soon as he comes out of the Bath, go to bed, and covering himself very well, endeavour to sweat. Not far from this hot Bath is a Monastery of the Sect of Tendai. The Monks of this place have given peculiar names to each of the hot Springs arising in the neighbourhood, borrow'd from their quality, from the nature of the froth a-top, or the sediment at bottom, and from the noise they make as they come out of the ground, and they have assign'd them as Purgatories for several sorts of Tradesmen and Handicrafts-men, whose professions seem to bear some relation to any of the qualities above-mention'd. Thus for Instance, they lodge the deceitful Beer and Sacki-brewers at the bottom of a deep muddy Spring, the Cooks and Pastry-cook's in another, which is remarkable for its white froth, wranglers and quarrelsome People in another, which rushes out of the ground with a frightful murmuring noise, and so on. After this manner imposing upon the blind and superstitious Vulgar, they squeeze large Sums of Money out of them, making them believe that by their Prayers and Intercession they may be deliver'd from these places of torment after death. In that dreadful persecution, which was rais'd in Japan against the Christian Religion, and which hath not its equal in History, amongst innumerable other Torments inflicted on the new Converts to make them abandon their newly embrac'd Faith, and return to the Paganism of their Fathers, they were brought hither and tortur'd with the hot Waters of this place. Of other hot Baths in Japan, that call'd Obamma, is one of the most eminent, and most efficacious. It lies to the West of the mountain Usen, about 3 Miles off, and is said to have extraordinary Vertues in curing several external and internal distempers, as among others, by bathing and sweating, the Pox, which however is observ'd frequently to return, probably because they are not skilful enough to manage this distemper, or by reason of their not understanding the right use of baths in general. The Province Figo hath several hot springs, about which grow,

as I was inform'd, Camphire trees of an uncommon size, hollow and full of water. The chief and most eminent for its virtues is a hot bath not far from the abovemention'd temple Asano Gongen. There are also several hot Springs in the Province Fisen, one for instance in the village Takijo, another in the village Urisino. Both would prove very beneficial in curing several distempers, if the Natives did but know how to use them. I observ'd it in all Asiatick Countries which I pass'd through in my travels, that the Natives use the hot baths seldom more than three, or at furthest eight days, by which, probably enough, they will find some benefit and relief, which they are too apt to mistake for an actual cure, and in case of a relapse to lay all the fault on the waters.

The greatest quantity of Sulphur is brought from the Province Satzuma. It is dug up in a small neighbouring Island, which from the great plenty it affords of this substance is call'd Iwogasima, or the Sulphur Island. It is not above a hundred years since they first ventur'd thither. It was thought before that time to be wholly inaccessible, and by reason of the thick smoke, which was observed continually to arise from it, and of the several spectres, and other frightful uncommon apparitions, people fancied to see there chiefly in the night, it was believ'd to be a dwelling place of Devils, till at last a resolute and courageous man offer'd himself, and obtain'd leave accordingly, to go and to examine the state and situation of it. He chose fifty resolute fellows for this expedition, who upon going on shore found neither Hell nor Devils, but a large flat spot of ground at the top, which was so thoroughly cover'd with Sulphur, that wherever they walk'd, a thick smoke issued from under their feet. Ever since that time this Island brings in to the Prince of Satzuma about 20 chests of silver per annum, arising only from the Sulphur dug up there, besides what he gets by the trees and timber growing along the shore. The Country of Simabara, particularly about the hot baths abovemention'd, affords also a fine pure native Sulphur, which however the

*Sulphur.*

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Inhabitants dare not venture to dig up, for fear of offending the tutelar genius of the place, they having found upon trial that he was not willing to spare it. I pass over in silence several other places, for want of a thorough information.

*Gold.* Gold, the richest of all Metals, is dug up in several Provinces of the Japanese Empire. The greatest quantity of it is melted out of its own oar. Some they wash out of Gold sand. Some small quantity also is contain'd in the Copper. The Emperor claims the supreme Jurisdiction of all the gold mines, and indeed all other mines in the Empire, none of which may be open'd, and work'd, without his express leave and consent. Of the produce of all the Mines, which are work'd, he claims two thirds, and one third is left to the Lord of the Province, in which the Mine lies, the latter however, as they reude upon the spot, know how to improve their third parts so as to share pretty equally with the Emperor. The richest Gold Oar and which yields the finest Gold, is dug up in Sado, one of the Northern Provinces in the great Island Nipon. Some of the veins there were formerly so rich, that one Catti of the Oar yielded one, and sometimes two thails of Gold. But of late as I was inform'd the veins there, and in most other Mines, not only run scarcer, but yield not near the quantity of Gold they did formerly, which we were told, was the occasion, amongst other reasons of the late strict orders relating to the trade and commerce with us, and the Chinese. There is also a very rich Gold sand in the same Province, which the Prince causes to be wash'd for his own benefit, without so much as giving notice of it, much less part of the profit, to the Court at Jedo. After the Gold Mines of Sado, those of Surunga were always esteem'd the richest, for besides that this Province yielded at all times a great quantity of Gold-Oar, there is some Gold contain'd even in the Copper dug up there. Among the Gold-mines of the Province Satzuma, there was one so rich, that a Catti of the Oar was found upon trial to yield from four to six thails of Gold, for which reason the

Emperor hath given strict orders, not to work it, for fear so great a treasure should be exhausted too soon. A mountain on the Gulf Ookus, in the district of Omura, which had lean'd on one side for a considerable time, happen'd some years ago to fall over into the Sea, and there was found at the bottom of the place where it stood, so rich a Gold sand, that, as I was credibly inform'd, it yielded one half of pure gold. It lay somewhat deep, and was to be fetch'd up by Divers. But this rich harvest lasted not long, for a few years after, in a great storm and extraordinary high tide, the Sea overflow'd all that spot of ground, and cover'd at once these inestimable riches with mud and clay to the depth of some fathom. The poor people in the neighbourhood still busy themselves washing the sand about this mountain, which contains some Gold, but in so inconsiderable a quantity, that they can hardly get a livelyhood by it. There is another Goldmine in the Province Tsikungo, not far from a village call'd Tossino, but so full of water, that they can not go on with working it. However the situation of the mine is such, that by cutting the rock, and making an opening beneath the mouth of the Mine, the water might be easily drawn off. This was attempted accordingly, but as they went to work, there arose of a sudden such a violent Storm of thunder and lightning, that the workmen were obliged to desist and to fly for shelter, which made the superstitious vulgar believe, that the Tutelar God and Protector of the place, unwilling to have the bowels of the earth committed to his trust thus riffled, rais'd this Storm purposely to make them sensible how much he was displeas'd at this undertaking. Nor was there any further attempt made since for fear of provoking his anger and wrath still more. Such another accident, and which had the same effect, happen'd at the opening of a Gold-mine in the Island Amakusa, for it was so suddenly fill'd with water, which broke out of the mountain, and destroy'd all the works, that the Miners had scarce time to escape and to save their lives.



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*Silver.*

There are some Silver Mines in the Province Bingo. Others, and these much richer, at a place call'd Kattami, in one of the Northern Provinces: Others in other places, which I forbear mentioning, for want of sufficient information. The two Islands Ginsima and Kinsima, that is, Gold and Silver Islands, which lie to the East of Japan, and which I had occasion to speak of in the fourth Chapter of this Book, deserve a place here, if it be true, what the Japanese boast, and what their very Names and Characters seem to imply, of their Wealth and Riches.

*Copper.*

Copper, is the most common of all Metals dug up in Japan, and the produce of Copper-mines enriches several Provinces of this Empire. It is at present dug up chiefly in the Provinces of Suruga, Atsingo and Kijnokuni. That of Kijnokuni is the finest, most malleable and fittest for work of any in the World. That of Atsingo is coarse, and seventy Catti's of it must be mix'd with thirty Catti's of the Kijnese to make it malleable and fit for use. That of Suruga is not only exceedingly fine and without faults, but charg'd with a considerable quantity of Gold, which the Japanese at present separate and refine, much better than they did formerly, which occasions great complaints among the Refiners and Brahmines upon the Coasts of Cormandel. There are also some Copper-mines in the Province of Satzuma, which the Emperor very lately gave leave to work. All the Copper is brought to Saccai, one of the five Imperial Towns, where it is refin'd and cast into small Cylinders, about a span and a half long, and a finger thick. As many of these Cylinders, as amount to one pickel, or 125 l. weight, are pack'd up into square wooden boxes, and sold to the Dutch from twelve to thirteen Maas the pickel. It is one of the chiefest Commodities the Dutch buy in Japan, and they carry on a great Trade with it. There is besides a sort of courser Copper, which is cast into large flat roundish lumps, or cakes, and is bought a great deal cheaper than the other, as it is also much inferior in goodness and beauty. Brass is very scarce in Japan, and much dearer than Copper, the Calaminestone being

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imported from Tunquin in flat cakes, and sold at a very good price.

The Province of Bungo affords a small quantity of Tin, *Tin.* which is so exceedingly fine and white, that it almost comes up to Silver. There is but little use made of this Metal in the Country.

Iron is dug up only upon the confines of the three *Iron.* Provinces Mimasaka, Bitsju and Bisen. But it is found there in very large quantities. It is refin'd upon the spot, and cast into Staffs or Cylinders, two spans long. Japanese Merchants buy it at the place, and export it all over the Empire. It is much of a price with Copper, Iron tools being full as dear, or rather dearer than those of Copper and Brass. Such Houshold-goods, Hooks, Cramp-irons in Buildings and Ships, and other Instruments, as are in other Countries made of Iron, are made in Japan of Copper or Brass. They do not dress their Victuals in brass pans, but have a particular sort of kettles or pans which are made of a composition of Iron, and are pretty thin. The old ones of this sort are very much esteem'd, and bought at a great rate, they having somewhat particular in their shape and make, which at present they have lost the art to imitate.

They have no want of Coals in Japan, they being dug *Coals.* up in great quantity in the Province Tsikusen about Kujanisse, and in most Northern Provinces.

Salt is made of Sea-water in several maritime Provinces. *Salt.* They make it thus. They close in a spot of Ground, and fill it with fine loose Sand, then they pour the Sea-water upon it, and let it dry. This they repeat several times, till they think the Sand is sufficiently saturated with Salt. Then they take it out and put it into a large Trough, with holes at the bottom, and putting fresh Sea-water upon it, let it filtrate through the Sand. The Lye is boil'd to a good consistence, and the Salt thus obtain'd is calcin'd in earthen Pots, till it becomes white, and fit for use and sale.

Agats, of several sorts, some extraordinary fine, of a *Agats.*

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*Jaspers.* bluish colour not unlike Saphires, as also some Cornelians and Jaspers, are brought from the mountain Tsugaar, upon the Northern extremities of the great Province Osju, opposite to the Country of Jedo.

*Pearls.* Pearls, by the Japanese call'd Kainotamma, which is as much as to say, Shell Jewels, or Jewels taken out of Shells, are found almost every where about Saikokf in Oysters and several other Sea-shells. Every body is at liberty to fish them. Formerly the Natives had little or no value for them, till they were appriz'd of it by the Chinese, who would pay good prices for them, the Chinese Women being very proud of wearing Necklaces, and other Ornaments of Pearls. The largest and finest Pearls are found in a small sort of Oyster, call'd Akoja, which is not unlike the Persian Pearl-shell, much of the same shape, both valves shutting close, about a hand broad, exceeding thin and brittle, black, smooth and shining on the out side, within pretty rough and unequal, of a whitish colour and glittering like Mother of Pearl. These Pearl-shells are found only in the Seas about Satzuma, and in the Gulf of Omura. Some of the Pearls weigh from four to five Condonins, and these are sold for a hundred Colans a piece. The Inhabitants of the Riuku Islands buy most of those, which are found about Satzuma, they trading to that Province. Those on the contrary which are found in the Gulf of Omura, are sold chiefly to the Chinese and Tunquinese, and it is computed that they buy for about 3000 Thails a year. This great profit occasion'd the strict orders, which were made not long ago by the Princes both of Satzuma and Omura, importing, that for the future there should be no more of these Oysters sold in the Market with other Oysters, as had been done formerly. I procur'd some in private from Omura, not without great difficulty. I was told a very extraordinary thing of this sort of Pearls, and strongly assur'd of the truth of the fact, which is, that they have somewhat of a prolifick quality, by virtue of which, when some of the largest are put into a box full of a peculiar Japanese cheek varnish, made of another shell

call'd Takaragai (which I shall describe in another place) one or two young Pearls will grow on the sides, and when come to maturity, which they do in about three years time, drop off. These Pearls, by reason of their scarcity, are kept in private Families, and the possessors seldom part with them, unless upon urgent necessity. All this however I deliver only upon hearsay, having my self seen none of this sort of Pearl. There is another Shell, which sometimes yields Pearls, found plentifully upon all the Japanese Coasts, and call'd by the Natives Awabi. It is an Univalve, in shape almost oval, pretty deep, open on one side, where it sticks to the Rocks and to the bottom of the Sea, with a row of holes, which grow bigger, the nearer they come to the circumference of the Shell, rough and limy on its outward surface, frequently with Corals, Sea-plants and other Shells sticking to it, on the inside of an exquisite Mother of Pearl's glimmering, sometimes rais'd into whitish pearly excrescencies, which are likewise observ'd in the common Persian Pearl-shell. A great lump of flesh fills the cavity of this Shell, for which sole reason they are look'd for by Fishermen, being a very good commodity for the market. They have an Instrument made on purpose to pull them off from the sides of the Rocks, to which they stick close. Another Shell, the name of which I could not learn, yields a very large Pearl, which sometimes weighs from five to six Condonins, but they are of a dirty yellow colour, ill shap'd, and worth but little. A pretty good sort of Pearl, is sometimes observ'd to grow in the very Flesh of a Shell, which is call'd by the Natives Tairaggi, and is found in the Gulf of Arima, between Janagava and Isafaje. It is a flat sort of a Shell, oblong, almost triangular, a little crooked on each side, about a span and a half long, and a span broad, where broadest, thin, transparent, smooth, and polish'd like Horn, but very brittle.

Naphta, of a reddish colour, by the Japanese call'd *Naphta*. Tsutsono Abra, which signifies red Earth, is found in a River of the Province Jetsingo. It is taken up in such

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places, where the water hath little or no run, and the Natives burn it in Lamps, instead of Oyl.

*Ambergreese.*

Some Ambergreese is found upon the Coasts of Satsuma, and of the Riuku Islands. A much greater quantity comes from the Coasts of Khumano, as they call them, whereby must be understood the Southern Coasts of Kijnokuni, Isje, and some neighbouring Provinces. It is found chiefly in the Intestins of a Whale, which is caught frequently upon the Japanese Coasts, and is by the Natives call'd Fiakfiro, that is, the hundred fathom Fish, because of the length of its Intestins, which is suppos'd to equal that number of Fathoms. It is found, as I observ'd, in the Intestins of this Whale, particularly in the lower Guts, mix'd with chalky limy excrements, almost as hard as Stone, and 'tis from the hardness of these excrements, they conjecture upon dissecting, whether or no they are like to meet with Ambergreese. The Natives have given a very despicable name to this precious commodity, a name however becoming the meanness of its origine, for they call it Kusurano fu, that is, the excrement of Whales. The Ambergreese, as it is tore off by the waves from the bottom of the Sea, and thrown upon the Coasts, before it is swallow'd by the Whales is a deform'd, flat, slimy Substance, not unlike a Cow-turd, and withal of a very disagreeable ungrateful smell. People that find it thus floating on the surface of the Water, or lying upon the Coasts, take several small pieces, squeeze and press them close together, into the form of a round ball, which as it grows dry, becomes also more solid and weighty. Others mix and knead it with Meal, or Flower of Rice-husks, by which means they not only encrease the quantity, but heighten and better the colour. However, the Ambergreese thus adulterated is easily known, for if you take any quantity and burn it, there will remain a Coal, proportionable to the quantity of the Stuff mix'd with it. It is observ'd besides that the worms get quickly into this spurious sort of Ambergreese. Others adulterate it, by mixing it with a certain powder'd Rosin of a very agreeable



scent, but this cheat also is easily discover'd, for upon burning a piece of it, the mixture of Rosin will evidently appear by the very colour, smell and quality of the smoke. The Chinese have another way of trying whether it be genuine, they scrape some of it very fine upon hot boiling Tea-water, if genuine, it will dissolve and diffuse equally, which the adulterated sort doth not. The Natives use it no otherwise but as an ingredient of other well scented species, in order, as they say, to fix their volatile smell. In the main they value it but little, and 'tis owing entirely to the Dutch and Chinese, who would buy it up at any rate, that they have now learnt to prize it. And yet every body is at liberty to take it up, where he finds it, and to sell it as his own property. During my stay in Japan, there was a piece to be sold of 140 Catti's weight, and of a greyish colour. It was too large for any single person to purchase, for which reason they sold it by retail, from sixty to seventy Thails a Catti. I bought my self for about thirty Thails of that which was blackest. (A more particular Account of the Ambergreese is inserted in the Appendix)

All sorts of Submarine Plants, Shrubs, Corals, Stones, Mushrooms, Sea-fans, Corallines, Fuci, Algæ, and the like, as also Shells of all kinds, are found plentifully in the Japanese Seas, no ways inferior in beauty to those found about Amboina and the Spice Islands. But the Natives value them so little, that they won't be at the trouble of looking for them, and if by chance they happen to fish them up amongst other things, their way is to carry them to the next Temple, or Chapel of Jibus, who is the Neptune of the Country, thinking that it is not an unpleasing offering to this God, whom they look upon, and worship, as the Protector of Sea-faring People.

It remains to say something of the Minerals and Mineral substances, which have not as yet been found in Japan, and are imported from beyond Sea. Antimony and Salarmoniac are absolutely wanted, nor are their qualities and uses in the least known to the natives. Quicksilver

*Submarine  
Substances.*

*Minerals not  
found in  
Japan.  
Antimony.  
Salarmoniac.  
Quick-silver.*

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*Borax.*

and Borax are imported by the Chinese. I met however with two sorts of Borax, growing naturally in Japan, but they are so thoroughly mix'd with heterogeneous substances, that the Inhabitants don't think it worth their while to pick them up. Sublimate Mercury is very much ask'd for by some private People, who will give an extravagant price for it. They use it as the chief Ingredient of a Mercurial water, which is in great vogue among them for the cure of ulcers, cancers, and other cutaneous diseases.

*Sublimate.*

*Cinnabar.*

Native Cinnabar is by them given inwardly, in several distempers. The artificial Cinnabar they make use of for a colour. Both are imported from China. The buying and selling of this Commodity is in the hands of private Merchants, who monopolize it by virtue of Letters Patents from the Emperor. The native Cinnabar in general, is of a beautiful red colour, but some of it is so exquisitely fine, that it is sold for more than its weight in Silver.

### Chap. IX.

#### Of the Fertility of the Country, as to Plants.

*Fruitfulness of  
Japan.*



It is not in the least surprizing, considering either the peculiar happiness of the Japanese Climate, or the industry of its laborious Inhabitants, that the Country affords so large a stock, and such an infinite variety of plants and fruits, both wild and cultivated, as it may deservedly boast of. Most of these their Forefathers, indigent and frugal as they were, used for their food and sustenance. In succeeding ages, as wealth and riches encreas'd, the taste also became more refined, and their tables more sumptuous and magnificent. In this present Chapter, I will take notice only of such Plants as are of a more extensive use, and as to the rest refer the more curious Reader to my *Amœnitates Exoticæ*, wherein I have given a Catalogue, and begun a more accurate and botanical Description of them.

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*Mulberry-Trees.*

Among the Trees the Mulberry-tree deservedly claims the first Place. For although its fruits, both black and white, be altogether insipid, and not fit for eating, yet this defect is sufficiently made good by the extensive usefulness of its leaves, which are the common Food of Silk-worms. It grows in most parts of Japan, but in great plenty in the Northern Provinces, where many Cities and Villages subsist almost wholly upon the Silk Manufactures, tho' the Silk wove there be not of the finest. The best and most curious Stuffs are made by the banish'd Grandees in the Island Fatsinsio, weaving being their chief amusement, but they make them of fine foreign Silk. The Kadsî, or Paper-tree, is of the Mulberry Kind. Tho' it grows wild in the Country, yet they transplant and cultivate it in several places, by reason of its great usefulness. It is observed to grow with surprizing quickness, and to spread its branches very far. It affords a great quantity of bark, out of which they make Paper, as also ropes, matches, stuffs, cloth, and several other Things. This Tree also, and the way of making Paper out of its Bark, which is very laborious and tedious, I have more fully describ'd in my *Amœnitates Exoticæ*. (The Account which the Author here mentions hath been inserted in the Appendix.)

*Paper-tree.*

The Urusi or Varnish-Tree, is another of the noblest and most useful Trees of this Country. It affords a milky Juice, which the Japanese make use of to varnish, and as we call it, to japan all their Houshold-goods, dishes, and plates of Wood, and this from the Emperor down to the meanest Peasant. For even at Court, and at the Imperial Table, services of lacker'd ware are preferr'd to those of gold and Silver. Another kind of Varnish-tree, with narrow leaves, is call'd Faasi: It grows wild on hills and mountains. It affords a small quantity of Milk, and that too of a very bad sort, and therefore the Natives think it hardly worth their while to gather it. The true Urusi is of a kind peculiar to this Country. It grows in the Provinces Figo and Tsikoku. But that which grows in Jamatto is reckon'd the fittest for use, and to yield a better

*Varnish-tree.*

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sort of Varnish, than it doth any where else out of this Province. The Indian Varnish-tree, which I take to be the true Anacardinus, is a Tree quite different from the Urusi of the Japanese. At Siam it is call'd Rack-tree. It grows and bears fruits in most Eastern Countries, but is observ'd to afford none of its milky juice to the West of the River Ganges, whether because of the barrenness of the Soil, or thro' the carelessness and ignorance of the Natives, who do not know how to manage its culture. The greatest quantity of the Milk of this Indian Varnish-tree is brought from the Kingdoms of Siam and Cambodia, and sold very cheap all over the East-Indies. It is imported even into Japan, where the Natives use it to lacker things of little value, and also as an ingredient of their scarcer and better sort of Varnish. (The Japanese Varnish-tree is describ'd and figur'd in the Amœnitates, pag. 792.)

*Bay-trees.*

Lauri, or Bay-trees of several kinds grow in Japan. That which bears red berries is a Cannelifera spuria, or rather, by reason of its viscosity, a Cassia lignea. It resembles exactly the Cinnamon-tree, both in its shape, and in the figure and substance of its leaves. But the bark falls far short of that agreeable sweetness, which is peculiar only to the bark of the true Cinnamon, and it hath more of the aromattick sharpness of a Costus. This Imperfection I take to be owing entirely to the quality of the Soil, wherein it grows. For I observ'd also, that the bark of the Malabarian, Sumatran, and Javan Cinnamon-trees, (which latter is wholly neglected) hath not near that eminent degree of sharpness and agreeableness to the taste, which the true Ceylonese Cinnamon is so much and so deservedly esteem'd for; that besides it is apt either to lose its aromattick quality in a short time, or that its sharp pungent Particles are so wrapt up in a viscous substance, as to make it altogether unworthy of bearing the very Name of Cinnamon, a substance, which is suppos'd to yield a fine, pleasant, fragrant Oyl, which no Cassia lignea ever will. (v. Amœnit. Exot. p. 772.)

*Spurious Cinnamon-Tree.*



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*Camphire-  
tree.*

The Kus, or Camphire-tree, is also of the Laurel-kind. It bears black and purple Berries. The Camphire is prepar'd by the Country-people in the Province Satzuma, and the Islands Gotho, by a simple decoction of the roots and wood cut into small pieces. It is extremely cheap, and 80 to 100 Catti's of the Japanese boil'd Camphire may be had for one single Catti of the true Bornean Camphire, which is said to be a Natural substance gather'd on the stumps of old Camphire-trees in the Island of Borneo, upon incisions made between the Bark and Wood. (The Japanese Camphire-tree is describ'd and figur'd p. 770. & seq. of the *Amœnitates*.)

Tsianoki, that is the Tea-shrub, is 'one of the most *Tea.* useful Plants growing in Japan, and yet it is allow'd no other room but round the borders of Rice and Corn-fields, and in other barren Places, unfit for the culture of other things. The common'drink of the Japanese is brew'd of the larger leaves of this Shrub; but the young and tender leaves dried, powder'd and mix'd in a Cup of hot water into a sort of Soup, are drank in houses of people of quality before and after their meals: And it is the custom of the Country to present friends that come to visit them, with one or more dishes of Tea, both when they come and go. (A compleat Description of this Shrub, of its culture, growth, &c. hath been inserted in the Appendix.)

Sansio, is a middle-siz'd Tree with prickles. They *Sansio.* make use of its bark and husks instead of pepper or ginger, and they eat the leaves by reason of their pleasant aromatick taste, as they do also the Riches, which grow in the Country. (v. *Amœn. Ex.* p. 892, where this Tree is describ'd and figur'd.)

There are three different sorts of Fig-trees growing in *Fig-trees.* Japan. One is call'd Kaki, if otherwise it may be call'd a Fig-tree, it differing from it in several particulars. It grows very plentifully in all parts of the Empire. It is a very ugly deform'd sort of a Tree to look at, much like a short old Apple-tree. It hath long oval leaves, without



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notches. The fruit resembles a reddish Apple both in shape and colour, and its fleshy part hath the taste of a delicate Fig. The seed is of a hard, and almost stony Substance, and not unlike Gourd-seeds. It is no less commendable for its great fruitfulness, than it is for its extensive use, for the fruits of it dried afford a pleasant and agreeable food for rich and poor. The Chinese preserve them with Sugar. The second sort of Figs is not unlike that which grows with us in Europe, only it grows on a Tree, with broad, oblong, rough leaves without notches. Our European Fig-tree makes up the third sort. It was brought into the Country, and planted there by the Portuguese. It bears a very large fruit, bigger than ours, and I think better tasted. But it is very scarce. I need not mention here any thing of the Sycomorus, or *WildFig-tree*. Wild-fig-tree, because its fruits are not eat in the Country, tho' it grows there very plentifully. (The two first sorts of the Fig-tree are describ'd and figur'd, p. 803, & seq. of the Amœn. 'Exoticæ.)

*Chesnut trees*. Chesnut-trees grow in great plenty in Japan, particularly in the Province Tsikusen, and they bear Chesnuts much larger and better than ours. Apple-trees, such as we have them in Europe, they know nothing of. Nor have they more than one sort of Pears, of that kind, which we call *Pears*. Winter-pears. They grow in great plenty, and come to an extraordinary bigness, the least weighing seldom less than a pound: But they are not fit to be eat raw.

*Walnut-trees*. Walnut-trees grow chiefly in the Northern Provinces. In the same Provinces grows a certain tall kind of Taxus, call'd by the Japanese Kaja, with oblong nuts, inclos'd in a fleshy pulp, and not unlike, in bigness and shape, to the Arrack-nut. These Nuts are not very agreeable to the taste, when fresh, tho' taken out of their pulp, for they have something astringent in them: They taste better when dried. They have a gentle purging quality, which is owing to their sweet Oyl, and are for their many medicinal vertues serv'd at table along with the desert. The Oyls express'd out of these Nuts is very sweet and

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agreeable, and tastes not unlike the Oyl of sweet Almonds. It is much commended for its medicinal vertues, and also made use of to dress victuals. The smoke of the kernels of these Nuts is the chief ingredient of the best and dearest Japanese Ink. (This kind of *Taxus* is describ'd and figur'd, p. 814. of the *Amœnit.*)

Another sort of Nuts, call'd *Ginau*, as big as large Pistaches grow very plentifully almost every where in Japan, on a fine tall tree, the leaves of which are not unlike the large leaves of an *Adiantum*. The Japanese call it *Itsionoki*. The Nuts afford plenty of Oyl, which is also much commended for several uses. As to a more accurate description of this Tree, I refer the Reader to the *Amœnitates Exoticæ*. p. 812. There are two sorts of Oaks grow in the Country, both different from ours. The Acorns of the larger sort are boil'd and eat by the common People. The fruit of the *Naatsme*, or *Paliurus* of *Prosp. Alpinus*, as it grows in the Country, is extraordinary good, and I think much larger than I saw it any where else. Pome Citron-trees are to be seen only in the Gardens of the curious. Oranges and Lemons grow very plentifully, and of different sorts. That sort of Lemons, which is reckon'd the best, is call'd *Mican*. It resembles a Peach, both in shape and bigness, and hath an excellent aromattick flavour, but tastes somewhat sower. Another sort they call *Kinkan*. It is much scarcer, in shape and bigness not unlike a Nutmeg, and exceedingly sower. It grows on a shrub, rather than a Tree, and is much used in dressing their victuals, and in what they call *Atsiaer*. (v. *Am. Exot.* p. 801.)

They plant but few Vines, because they observe, that the Grapes won't easily ripen. Brambleberries and Raspberries, are not very agreeable to the taste. Strawberries are entirely insipid and not eat. With Peaches, Apricocks and Plums they are plentifully supplied. Of Plums particularly they have two sorts, both different from ours, one white, the other purple, both granulated like Mulberries, and ingredients of what they call *Atsiaer*. Cherry-

*Pistaches.*

*Oaks.*

*Naatsme.*

*Pome Citron-trees.*

*Oranges.*

*Lemons.*

*Vines.*

*Brambleberries.*

*Raspberries.*

*Strawberries.*

*Plums.*

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*Cherry-trees.* trees, and the like, are kept only for the sake of the flowers, as are also by some the Apricock and Plum-trees, which they improve much by culture, so that the flowers become as big as roses, and in the Spring, when they are in full blossom, afford a most delightful sight about their temples, in their gardens and walks, the trees being thick cover'd with the Flowers, as with Snow.

*Firs.*

*Cypress-trees.*

Firs and Cypress-trees are the most common Trees in their woods and forests. There are several different sorts of both. Houses and Ships are built of the wood, of which are made also all sorts of Houshold-goods, as cabinets, trunks, boxes, tubs and the like. The branches, and what falls down, serve for fewel and fire-wood. The common people burn also the nuts and leaves, which fall down from the trees, and gathering the same daily they keep the ground and roads neat and clean. For ornament's sake, they are planted in rows along the roads, and over the ridges of hills and mountains, which makes travelling very pleasant. The natives, as they improve every inch of ground, take care to plant them in sandy and barren places, which are good for nothing else. No Firs nor Cypress-trees may be cut down, without leave from the Magistrate of the place; and lest the felling of them should in time too much prejudice their growth, they must always plant young ones instead of those they cut down.

*Bambous.*

Bambous are very common, and of great use here, as every where in the Indies. Several sorts of Houshold-goods, baskets, matches, and other things are made of them, as are also gutters and spouts, and the walls of houses. A particular sort of Bambous grows in the Province Oomi, which the Dutch export by the name of Rottang, and sell for walking-canes. I shall explain elsewhere, how they are fitted for sale. Both Firs and Bambous are in great esteem among the Japanese, for their constant verdure; and the superstitious believe, that they have no small influence over the happy occurrences of human life. The Temple-walks, and other holy places,

are adorn'd with them, chiefly upon their festivals and other solemn days: And they make frequent allusions to them in their emblematical and poetical writings, particularly in congratulatory Poems; for they are of opinion, that they will subsist a long while, that common Bambous will stand several hundred years, and that the common Fir, which they call Matznoki, will come to the age of a thousand, that then it will bend down its branches towards the ground, as not being able to support itself any longer. And lest the 'truth of this assertion should be call'd in question, they shew up and down the Country some Firs and Bambous of an uncommon size indeed, and pretended long standing. I have seen some extraordinary large ones my self.

Finoki, and Suggi are two sorts of Cypress-trees, yielding a beautiful light whitish wood, but nevertheless of a good substance, and remarkable for this singular quality, that it sucks in no water, and might well pass for Cedar-wood. It hath been sometimes forbid by the Emperor to fell these trees for any use whatsoever. But little regard is had to orders of this kind, particularly in those provinces which are remote from Court, unless there be a very severe punishment put upon transgression thereof. Ksamaki, that is a stinking Maki-tree, Ssinoki a sort of Oak, and Jusunoki, that is Iron-tree, so call'd from the uncommon hardness of its wood, are all very common trees. Most Houses are built of the wood of them. Fatznoki, a tree growing about the City of Jeseri, and the root of the Camphire-tree, afford the best and scarcest wood for cabinets, chests of drawers, and such sort of work, by reason of the curious running of its grain.

*Cypress-trees.*

*Stinking Maki  
Tree.  
Oak.  
Iron Tree.*

Japan I think may vie with most, if not all, known Countries, for a great variety of beautiful plants and flowers, wherewith kind nature hath most liberally and curiously adorn'd its fields, hills, woods and forests. Some of these they transplanted into gardens, and improv'd by assiduity and culture to the utmost, and indeed to a

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- surprizing degree of perfection. It is foreign to my present purpose to enumerate and to describe all those I met withal during my stay in the Country. I reserve this for another work, and will here confine myself barely to mention some of the chief. Tsubacki is a pretty large shrub bearing flowers not unlike roses. It grows in woods and hedges. It hath many beautiful varieties, of which in the Japanese language, copious as it is, there are 900 names, if it be true what the natives report.
- Tsubacki-Shrub.*
- Satsuki is another shrub with Lilly-flowers. Of this the natives say, there are upwards of an hundred varieties to be met with in Gardens. The two kinds, which grow wild, one with purple, the other with incarnate flowers, are a great ornament to hills and fields in the proper season, affording a sight pleasing beyond expression. Sakanandsio is another shrub with Lilly-flowers, but much larger than the former. It is also much scarcer, and there are three varieties of it.
- Sakanandsio Shrub.*
- Mapple. Momidsi is a kind of Mapple. It is so call'd from the purple colour of its leaves. There are two varieties of it, which differ one from another only in this particular, that the leaves of one turn purple in the spring, and of the other in Autumn. Both afford to the eye a very curious sight. The Fasi-tree is also said to change the colour of its leaves into a fine purple in Autumn.
- Fasi-Tree.*
- Feverfewes. There are numberless varieties of Feverfewes (*Matricariæ*) and Lillies growing in this Country. The first (the flowers of which art and culture hath improv'd to the bigness of Roses) are the chief ornament of Houses and Gardens, the others of desart and uncultivated places. Nor hath nature been less kind with regard to the Narcissus's, flowers de Lys, Clove-Gilli-flowers, and the like. But one thing I cannot help observing, which is, that these several flowers fall as short of others of their kind, growing in other Countries, in strength and agreeableness of smell, as they exceed them in the exquisite beauty of their colours. The same holds true with regard to most fruits growing in Japan, which are far from coming up to the
- Lillies.*



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pleasant aromatic taste of those, which grow in China and other Eastern Countries.

They cultivate as much Hemp and Cotton, as they can spare ground in their fields. Sijro or the wild Hemp-nettle grows plentifully in most uncultivated places. This plant makes good in some measure, what want there is of Hemp and Cotton, for several sorts of stuffs, fine and course, are fabricated of it.

*Hemp.*  
*Cotton.*  
*Wild Hemp.*

The seeds of the following Plants afford their Oyl for several uses both physical and domestick. Kiri, is a very large but scarce Tree. It hath leaves like Burdock, flowers like the Digitalis set to a long stalk, and seeds resembling Marshmallow seeds. The Mikaddo or Ecclesiastical Hereditary Emperor bears the leave of this Tree, with three flowering stalks, in his Coat of arms. (It is describ'd and figur'd, pag. 859 of the Amœn. Exot.) Abrasin is a middlesized Tree with the leaves of a Platanus. Its flowers resemble Roses in shape and bigness, and the seeds are like the seeds of the Ricinus, which made me call it Ricinus arboreus folio Alceæ. The Asadiracht Avicennæ. The Tsubaki abovemention'd, as also the Urusi, Faasi, and Kainoki Trees. The Cotton Shrub and Plant. Sesami of two kinds, with white and black seeds. Of all the Oils express'd out of the seeds of these several plants, only that of the Sesamum and Kai, are made use of in the kitchen, and even these but sparingly, victuals being commonly dress'd in this Country without either butter or oyl.

*Plants and*  
*Seeds affording*  
*Oyle.*  
*Kiri.*

*Abrasin.*

The Japanese are as good Husbandmen, as perhaps any People in the World. Nor indeed is it very surprizing, that they have made great improvements in Agriculture, considering not only the extream populousness of the Country, but chiefly that the Natives are denied all commerce and communication with Foreigners, and must necessarily support themselves by their own labour and industry. Hence the Laws on this head are very particular and severe. Not only the Fields and flat Country, which are seldom or never turn'd into Meadows and pasture

*Observations*  
*concerning the*  
*State of*  
*Agriculture in*  
*Japan.*

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Ground, but likewise the Hills and Mountains, afford Corn, Rice, Pease, Pulse, and numberless edible Plants. Every inch of Ground is improv'd to the best advantage, and it was not without great admiration, we beheld in our Journeys to and from Court, Hills and Mountains, many inaccessible to Cattle, which would lie wholly neglected in other Countries, cultivated up to their tops. They are very dextrous and skilful in manuring their Ground, which they do in various ways, and with many different substances, as I shall have occasion to shew in several places of this History. Flat low Grounds are plough'd with Oxen, steep and high ones by Men, and both manur'd with human dung. As to Rice in particular, which is the main Food of the Natives, what Ground they can conveniently spare, and will admit of its culture, is turn'd into Rice-fields, particularly low flat Land, which they can cut through by Canals, and where they have a command of water, which surprizingly quickens the growth of this Plant, it loving a wet muddy Soil. The Japanese Rice accordingly is esteem'd the best of all Asia, particularly what grows in the Northern Provinces, which will keep many years, and which for this reason they chuse to fill their Store-houses withal, having first wash'd it in muddy water and then dried it. All Lands must be survey'd every year, before they are sown, by Kemme, as they call them, being sworn Surveyors, who are very big of their skill in Geometry, and have the privilege of wearing two Swords, which is otherwise allow'd to none but to the Nobility and Soldiers. When the Harvest draws near they are survey'd once more, at which time it is computed what the whole Crop is likely to amount to, which they do generally, indeed by guess, but yet with a surprizing accuracy, and thereby prevent the Tenants cheating their Landlords. If the Harvest is like to prove extraordinary good, they cause a square piece of Ground to be cut and thresh'd, and thence infer as to the whole. The Landlords claim Rokubu, six parts in ten, of all the produce of their Land, whether Rice, Corn, Wheat, Pease, Pulse, or

other, and the Tenant for his trouble and maintenance keeps Sijbu, or four parts in ten. Such as hold Lands of the Crown, give but four parts in ten to the Emperor's Stewards, the remainder is for themselves. For encouragement's sake such as cultivate untill'd Ground, have the whole Crop left them for the first two or three years. The Ground in general is divided into three sorts. 1. Sso, the best. 2. Tsju, middling, and 3. Ge, poor Ground. But they admit likewise of Dso no sio, next to the best, Dso no Tsju, next to the middling, and Dso no Ge, next to the bad. Some regard is had, as to the scot, to the good or bad quality of the Soil, and it varies also considerably in different Provinces, but in the main it amounts to six parts in ten. Among many excellent Laws, which relate to Agriculture, they have one, by virtue of which, whoever doth not cultivate his Ground for the term of one year, forfeits his Title and Possession.

The chief produce of the Fields, which contributes most to the sustenance of Life, is by the Japanese comprehended under the name of Gokokf, that is, the five Fruits of the Fields. 'Tis by their good or bad growth they estimate the value of the Ground, the fruitfulness of the Year, and the wealth of the Possessor. They make up the chief dishes at their meals, and make good the want there is of Flesh-meat, which Custom and Religion forbid them to eat. The Gokokf, are 1. Kome or Rice. *Gokokf.*

There are several varieties of Rice grow in the Country. *Rice.* The best sort hath not its equal in the Indies. It is perfectly white, like Snow, and so nourishing and substantial, that Foreigners, who are not used to it, can eat but little of it at a time. Boil'd to a good consistence they eat it at their meals instead of Bread. Out of what remains from their yearly provision, they brew a sort of strong fat Beer, call'd Sacki, but no more than they think their Families shall have occasion for. Foreigners can export no more Rice, or Beer, than what the Magistrate will allow them. 2. Oomuggi, which is as much as to say, great Corn, is, what we call Barley. They feed their *Sacki Beer.*

*Barley.*

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- Cattle and Horses with it : Some dress their Victuals with the Flower, and make Cakes of it. There is a sort of Barley grows in Japan, with purple-colour'd Ears, which, when ripe, are a curious Ornament to the Fields. 3.
- Wheat.* Koomuggi, that is, small Corn, is what we call Wheat. It is extremely cheap, and I know of nothing they make of it, but a particular sort of Cakes made of the Flower.
- Daidbeans.* 4. Daisu, that is, Daidbeans, is a certain sort of Beans, about the bigness of Turkish Pease, growing after the manner of Lupins. They are next to the Rice in use and esteem. Of the Meal of these Beans is made what they call Midsu, a mealy Pap, which they dress their Victuals withal, as we do with Butter. What they call Soeju, is also made of it, which is a sort of an Embamma, as they call it, which they eat at meals to get a good Stomach. This Soeju is exported by the Dutch, and brought even into Holland. I have describ'd their way of making it in my *Amœnitates Exoticæ*. p. 839. where the Plant it self bearing these Beans is figur'd and describ'd. 5. Adsuki, or Sodsu, that is Sobeans. They grow likewise after the manner of Lupins, and are black, not unlike Lentils, or the Indian Cajan. The flower is bak'd with sugar into Mansje and other Cakes. Besides the several sorts of Gokokf just mention'd, the following Plants are comprehended under the same name: Awa, Indian Corn, (*Panicum Indicum* Tabern.) Kibi, or *Milium vulgare nostras*, Millet : Fije, or *Panicum vulgare juba minore semine nigricante* : And in general all sorts of Corn, and Mami, that is pease and pulse.
- Turneps.* Turneps grow very plentifully in the Country, and exceeding large ones. Of all the produce of the fields they perhaps contribute most to the sustenance of the Natives. But the fields being manur'd with human dung, they smell so strong, that Foreigners, chiefly Europeans, cannot bear them. The natives eat them raw, boil'd, or pickel'd. Horse-radishes, Carrots, Gourds, Melons, Cucumbers, Mala insana, Fennel, and some sorts of Lettice, which with us are cultivated in Gardens, grow



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wild in Japan. The *Pastinaca Hortensis*, or Garden-parsnip, is not to be met with. But Wild-parsnip grows plentifully every where. Parsley, Cummin, Succory, and our common European Lettice are cultivated by the Dutch, as they were formerly by the Portuguese, and thrive extraordinary well.

Besides the plants, I have hitherto mention'd, there are numberless others, that grow in the Fields, upon hills and mountains, in woods and forests, in morrassy grounds, in barren and uncultivated places, along the Sea-Coasts, and in short every where. Of all these there, are very few, but what afford their roots, leaves, flowers and fruits, not only for the sustenance of the common people, but even for the delicious tables of people of quality. There is a great variety of mushrooms, most of which are eat. Some indeed are poisonous, and unlucky accidents happen frequently. The use of some other plants is often attended with the like dangerous consequences, the venomous being sometimes mistook for the wholesom by ignorant people. Some indeed they know how to deprive of their hurtful and venomous qualities. Thus out of the Konjakf, which is a poisonous sort of a *Dracunculus*, they prepare a sweet mealy pap. In the like manner by expressing the Juice, by macerating and boiling the roots of the Warabi or Fern, of the Ren, or Faba *Ægyptiaca*, call'd by some Tarate flower, as also of what they call Kasne, they make a fine sort of flower, which is of great use in dressing their victuals, and which they eat besides, by itself dissolv'd in water. Of all the soft submarine plants there is hardly one, but what the Natives eat. Fisher men's wives wash, sort, and sell them, and they are likewise very dextrous in diving them up from the bottom of the Sea in twenty to forty fathom depth.

*Great Variety  
of Plants in  
Japan.*

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## THE HISTORY OF JAPAN

### Chap. X.

Of the plenty of the Country, as to Beasts,  
Birds, Reptiles, and Insects.

*Animals of  
Japan.*



Of the Animals of this Country some are merely Chimerical, not existing in nature, nor invented by the Japanese themselves, but borrow'd from their Neighbours the Chinese. Of these it will not be improper to give some account, before I proceed to describe those, which really

exist.

*Chimerical  
Animals.  
Kirin.*

Kirin, according to the description and figure, which the Japanese give of it, is a winged Quadruped, of incredible swiftness, with two soft horns standing before the breast, and bent backwards, with the body of a Horse, and claws of a Deer, and a head which comes nearest to that of a Dragon. The good nature and holiness of this Animal are so great, that they say, it takes special care, even in walking, not to trample over any the least Plant, nor to injure any the most inconsiderable Worm, or Insect, that might by chance come under its feet. Its conception and birth require a particular constellation in Heaven, and the birth of a Sesein upon earth. Sesein is a Man endow'd by nature with an incomparable understanding, and a more than human penetration, a Man capable to dive into the Mysteries of divine and supernatural things, and withal so full of love towards Mankind, as to reveal his discoveries for their common benefit. There are famous, as such, the two Chinese Emperors Gio and Siun, the memory of whose excellent Government, and the great discoveries they made in the knowledge and virtues of Plants, will be always dear in that Empire: Koosi and Moosi, two Chinese Philosophers: Siaka an Indian Philosopher, and great discoverer of supernatural truths: Darma in China, and Sotoktais in Japan, both founders

of particular Sects, and Persons of an unspotted holy Life. (Fig. 25. is the Figure of this Creature according to the Chinese, and Fig. 26. the same according to the Japanese.)

Besides the Kirin, there are two other Chimera's of the Quadruped kind: One is call'd Suugu, represented in *Suugu*.

獅  
*Kirin*

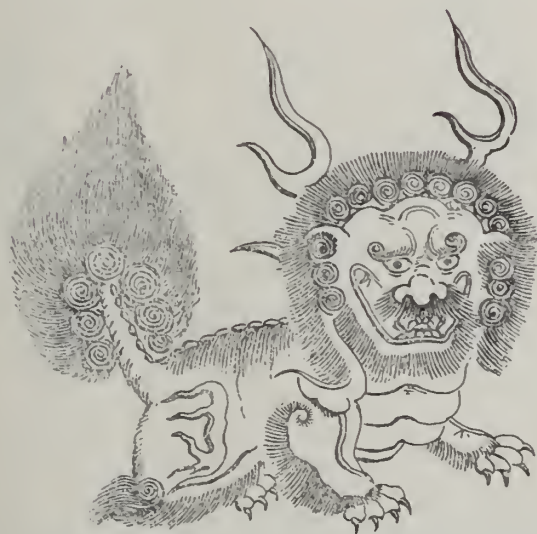


Fig. 25. Kirin, a chimerical animal, as represented by the Chinese.

Fig. 27. It is not unlike a Leopard, as to its shape, but hath two soft horns before the breast, bent backwards. The other is call'd Kaitsu, or Kaisai. This hath *Kaitsu*. something of the Fox in its shape, two horns before the breast, another horn in the forehead and a row

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of prickles, like the Crocodile, along the back. (See Fig. 28.)

After the four-footed Chimera's, the Tats, Dria, or *The Dragon*. Dsjä, as it is call'd by the Japanese, that is, the Dragon

麒麟  
*Kirin*



Fig. 26. The same according to the Japanese.

must be mention'd. The Chronicles and histories of their Gods and Heroes are full of fabulous Stories of this Animal. They believe that it dwells at the bottom of the Sea, as in its proper element. They represent it in their Books, as a huge, long, four-footed Snake, scaly all-over

the body, like the Crocodil, with sharp prickles, along the back, but the head is beyond the rest monstrous and terrible. The Tail of the Japanese Dragon ends, as it were, into a two-edged sword. (Fig. 29.) Some of the

虞 鰐

*Suugu.*



FIG. 27. Suugu, a chimera of the Japanese.

Japanese Emperor's cloth, his arms, Scimeters, knives, and the like, as also the furniture and hangings of the Imperial Palace, are adorn'd with figures of this Dragon, holding a round jewel, or pearl in the right fore-claw. The Japanese Dragon hath but three claws on each foot,

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*Tatsmaki.*  
*Water-*  
*Dragon.*

whereby it is distinguish'd from the Chinese Imperial Dragon, which is represented with five. Tatsmaki, is another Dragon, with a long watry tail. It is believ'd, that this also lives at the bottom of the Sea, and by flying up from thence into the Air, occasions by its violent turnings, what we call a Water-spout, which Phænomenon is very common on the Japanese Seas, and observ'd frequently to break towards the Coasts. (See Fig. 30.)

*Foo-Bird of*  
*Paradise.*

Foo is a Chimerical, but beautiful, large Bird, of Paradise, of a near kin to the Phœnix of the ancients. It dwells in the high regions of the air, and it hath this common with the Kirin, that it never comes down from thence, as the Japanese religiously believe, to honour the Earth with its blessed presence, but upon the birth of a Sesin, or that of a great Emperor, or upon some such other extraordinary occasion. The Foo of the Chinese is represented in Fig 31. and that of the Japanese in Fig. 32. Thus far the Chimerical Animals. I proceed now to give an account of such as do really exist.

*Animals of*  
*Japan.*

Considering the largeness and extent of the Japanese Empire, it is but sparingly supply'd with four-footed Beasts, wild or tame. The former find but few desert places, where they could increase and multiply, and follow their usual shy way of life. The latter are bred up only for carriage and agriculture. Pythagoras's doctrine of the transmigration of the Soul being receiv'd almost universally, the natives eat no Flesh-meat, and living, as they do, chiefly upon Vegetables, they know how to improve the ground to much better advantage, than by turning it into meadows and pastures for breeding of Cattle. To begin with the tame Beasts. There are Horses in the

*Horses.*

Country: They are indeed little in the main, but some of them not inferior in shape, swiftness and dexterity to the Persian Breed. They serve for state, for riding, for carriage and ploughing. The best Horses come from the Provinces Satzuma and Osju. And a certain breed of little Horses from Kai is very much esteem'd. Oxen and Cows serve only for ploughing and carriage. Of milk

*Oxen and*  
*Cows.*



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and butter they know nothing. They have a sort of large Buffles, of a monstrous size, with bunches on the back, like Camels, which serve for carriage and transport of goods only, in large Cities. They know nothing of Asses, *Buffles.*

カイツ

*Kait su Kai Sai.*



FIG. 28. Kaitzu, a chimera of the Japanese.

Mules, Camels, and Elephants. Sheep and Goats were kept formerly by the Dutch and Portuguese at Firando, where the kind still subsists. They might be bred in the Country to great advantage, if the natives were permitted to eat the flesh, or knew how to manage and manufacture *Sheep and Goats.*

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*Swine.* the Wool. They have but few Swine, which were brought over from China, and are bred by the Country-people in Fisen, not indeed for their own Use, which would be contrary to their superstitious Notions, but to



FIG. 29. Dsja, the Dragon, according to the Japanese.

sell them to the Chinese, who come over for trade every year, and are great admirers of Pork, tho' otherwise the doctrine of Pythagoras, about the transmigration of Souls, hath found place likewise in China. Since the now reigning Emperor came to the throne, there are more  
*Dogs.* Dogs bred in Japan, than perhaps in any one Country

whatever, and than there were before even in this Empire. They have their Masters indeed, but lie about the Streets, and are very troublesome to passengers and travellers. Every street must, by special command of the Emperor,

蛭

*Tats ma ki.*



FIG. 30. Tatsmaki, a water Dragon, by the Japanese.

keep a certain number of these Animals, and provide them with victuals. There are Huts built in every street, where they are taken care of when they fall sick. Those that die, must be carried up to the tops of mountains and hills, as the usual burying-places, and very decently

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interr'd. Nobody may, under severe penalties, insult or abuse them, and to kill them is a capital Crime, whatever mischief they do. In this case, notice of their misdemeanours must be given to their keepers, who are alone empower'd to chastise and to punish them. This extra-

鳳凰

*Foo.*



FIG. 31. Foo, a chimerical bird of Paradise, according to the Chinese.

ordinary care for the preservation of the Dog-kind is the effect of a superstitious fancy of the now reigning Emperor, who was born in the Sign of the Dog, (The Reader is desir'd to take notice, that the Dog is one of the

twelve Celestial Signs of the Japanese, as shall be shewn hereafter in Book II. Chap. 2.) and hath for this reason so great an esteem for this Animal, as the great Roman Emperor Augustus Cæsar is reported in Histories to have

鳳 凰

*Foo:*



FIG. 32. Foo, a chimerical bird of Paradise, as figur'd by the Japanese.

had for Rams. The natives tell a pleasant tale on this head. A Japanese, as he was carrying up the dead carcass of a Dog to the top of a mountain, in order to its burial, grew impatient, grumbled and curs'd the Emperor's birthday and whimsical commands. His companion, tho'



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- sensible of the justice of his complaints, bid him hold his tongue and be quiet, and instead of swearing and cursing, return thanks to the Gods, that the Emperor was not born in the Sign of the Horse, because in that case the load wou'd have been much heavier. Greyhounds and Spaniels are wanting. They hunt but little, and only with common Dogs, this kind of diversion being not very proper for so populous a Country, and where there is so little game.
- Cats.* They have a particular beautiful kind of Cats, which is a domestick Animal with them, as with us. They are of a whitish colour, with large yellow and black spots, and a very short Tail, as if it had been purposely cut off. They don't care for mousing, but love mightily to be carried about, and caress'd chiefly, by Women.
- Four footed wild Beasts.* Of four footed wild Beasts the Country produces Deer, Hares and Boars, all which the adherents of some Sects are permitted to eat at certain times of the year. The Island Mijosima, or Akino Mijosima, so call'd from the neighbourhood of the Province Aki, is famous for a particular breed of Deer, which they say are very tame and familiar with the Inhabitants. It is contrary to the Laws of the Country to chase and to kill them. The Country People take care to remove their dead Carcases from their Houses and Fields, forasmuch as the Governor of the Island is empower'd by virtue of another Law, to sentence those, before whose doors, or upon whose ground such Carcases are found, to some days work, either at the Temples, or for the Publick. They have some few
- Monkeys.* Monkeys of a docile kind, with short tails, of a brownish dark colour, with naked red faces and backs. A Mountebank shew'd one about the Country, which he pretended was 106 years old, and which play'd several artful tricks with great dexterity. They have some few
- Bears.* Bears in the Northern Provinces, but of a small kind. Tanuki is a very singular kind of an Animal, of a brownish dark colour, with a snout not unlike a Fox's snout, and pretty small: It seems otherwise to be of the Wolf's kind. They
- Wild Dogs.* have likewise a sort of wild Dogs, with large gaping

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snouts. Itutz is a small Animal of a redish colour. *Itutz.*  
Another larger sort of it is call'd Tin: They both live in *Tin.*  
houses, and lodge themselves under the roofs, they are so  
tame, that they might be rank'd among the domestick  
Animals. They are very dextrous at catching of Fowl,  
chiefly Chickens, and Fish. The whole Country swarms  
with Rats and Mice. The Rats are tam'd by the Natives, *Rats.*  
and taught to perform several tricks. Rats thus taught *Mice.*  
are the common diversion of some poor People. The  
best of the kind, and which play with most dexterity are  
to be seen at Osacca, as the place which Mountebanks,  
Jugglers and Raryshow-people resort to from all parts of  
the Empire. Foxes also are very common. The Natives *Foxes.*  
believe that they are animated by the Devil, and their  
Historical and Sacred Writings are full of strange accounts  
of several odd accidents, which happen'd with, and with  
regard to Foxes. The Fox-hunters however are very  
expert in conjuring and stripping this animated Devil,  
the Hair and Wool being very much coveted for their  
writing and painting Pencils. They make the same dis-  
tinction between the Kis, or Fox, and Oni or Devil, as they  
do in Sweden between Faan, and Dieblen. Of Tygers,  
Panthers, Lyons, and such other voracious Animals Japan  
is entirely free.

Thus much of the four footed wild and tame Beasts,  
which are to be met with in Japan. The Insects of the  
Reptile kind are next to be taken into consideration. *Reptiles.*  
Among these a mischievous small Creature, known all  
over the East-Indies by the name of white Ants, claims *White Ants.*  
the first place. It is a small slender Worm, perfectly white  
like Snow. They live together in commonalty, as our  
European Ants do, from whom they do not much differ  
in shape and bigness. Their head and breast, are of  
a brownish dark colour and hard to the touch. The  
Japanese call them Do Toos, which is as much as to say,  
Piercers, an Epithet, which they very well deserve, for  
they pierce and perforate whatever they meet with, Stones  
only and Ores excepted, and when once they get into a

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Merchant's Ware-house, they are able within a very short compass of time to ruin and to destroy his best Goods. Nothing hath been as yet found out, that will keep them off, but Salt laid under the Goods and spread about them. Our common European Ants are their mortal Enemies, and whatever place the one sort takes possession of, the others must necessarily quit it. They are no more able than Moles to support the open air, and whenever they go out upon an expedition, they defend themselves by building arches or trenches all along their march, which they know how to tie fast to the ground. These arches are much of the same substance with that of Wasp's-nests. I was told surprizing and melancholly Stories of their quick and mischievous marches and expeditions. But I will only relate what I was an Eye-witness of my self. During my stay at Coylang, a Dutch Fort upon the Coasts of Malabar, I had an apartment assign'd me in the Governor's own House. One Night I did not go to bed till about mid-night, having been very busy. The next Morning, when I rose, I took notice of the marks of such arches upon my table, which were about the bigness of my little finger, and upon a more accurate inspection I found, that these Animals had pierc'd a passage of that thickness up one foot of the table, then across the table (tho' as good luck would have it, without any damage done to the papers and things I had left there) and so down again through the middle of the other foot into the floor. All this was perform'd within a few hours time. Some attribute the cause of so quick and surprizing a corrosion to the sharpness of their excrements, but wrongly as I found upon examination, for I took notice, that their snouts were arm'd with four sharp crooked pinchers, which in my opinion, are Instruments far more proper to do such quick execution, than any excrements how sharp and corrosive soever.

*Mukadde* Mukadde, according to the common Japanese dialect,  
*Fortylegs.* and Goko in their significant or Character language, are not what we call Aselli or Wood-lice, but the Indian

Millepedes, Palmer-worms, or Forty-legs, a worm of about two or three inches in length, slender, of a brown colour, having a great number of legs on both sides, from whence it hath borrow'd its name. The Indian Forty-legs are very venomous, and their bites are

*Mukadde Goko*



FIG. 33. Mukadde, a Forty-leg.

reckon'd more dangerous and painful, than those of the Scorpion. There are but few in Japan, and those not very mischievous. The part which is stung, or bit, is dress'd with spittle, and the bite seldom observ'd to be attended with ill consequences. (See Fig. 33.)

The Lizards of this Country do not differ from our *Lizards*. common European Lizards.

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*Snakes.*

*Fitakutz.*

There are but few Snakes in the Country. One of the most famous is call'd Fitakutz, and Fibakari. It is of a green colour, with a flat head and sharp teeth. It hath borrow'd its name from the length of the day, or the time the Sun stays upon the Horizon, because People bit by it, are said to die before Sun-set. Soldiers are very fond of its flesh, which they eat, firmly believing, that it hath the virtue of making them bold and courageous. This Snake calcin'd in an earthen-pot, hermetically seal'd, gives that powder, which they call Gawatsio, and which is very famous for its vertues in curing several internal distempers. This same Powder, put under the gutters of a house, is said in a short time to produce young Snakes of the same kind. I met with this sort of Snake no where else but upon the Coasts of Malabar, where I was shew'd some by the Bramines. Another sort of Snakes of a monstrous size, call'd Jamakagats, or according to the common Dialect Uwabami, and sometimes Dsja, that is Dragon, is found in waters and upon mountains. It is very scarce, and when taken, shew'd about for money. (See Fig. 34.) From the Reptiles I proceed to the Birds.

*Jamakagats.*

*Tame Fowl.*

Of tame Fowl they keep Chickens and sometimes Ducks, but being as I took notice above, imbued with the superstitious notions of Pythagoras, the generality will not eat them, and they are kill'd and sold to such as do venture to eat them, only by Persons of a mean extraction. When a Man lies at the point of death, as also upon those days which are sacred to the memory of deceas'd Persons, none of their relations and friends may kill any bird or beast whatever. In the mourning years for the death of an Emperor, and at any other time, when the Emperor thinks fit to order it, no living creature whatever may be kill'd or brought to market in any part of his dominions.

*The Cocks.*

The Cocks oftner find pardon than Hens, and are kept alive with great care, because they are held in great esteem, chiefly among the religious Orders, by reason of their measuring the time, and foretelling future changes of the weather. Wild Fowl, tho' naturally shy, are in this

*Wild Fowl.*



populous Country grown so familiar, that many kinds of them might be rank'd among the tame. The Tsurī, or Crane, is the chief of the wild Birds of the Country, and hath this particular Imperial Privilege, that nobody may

*Jamakagats*  
*Unwabamu*

蟒



FIG. 34. Jamakagats, a large snake.

shoot him without an express order from the Emperor, and only for the Emperor's own pleasure or use. In Saikokf however, and in other Provinces remote from Court, a less strict regard is had to the like Imperial Commands. The Cranes and Tortoises are reckon'd very

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happy Animals in themselves, and thought to portend good luck to others, and this by reason of their pretended long and fabulous life, of which there are several remarkable instances recorded in their Historical Writings. For this reason the Imperial Apartments, walls of Temples, and other happy places are commonly adorn'd with Figures of them, as also with Figures of Firs and Bambous for the like reason. I never heard Country-people, and Carriers, call this Bird otherwise than, O Tsurisama, that is, My great Lord Crane. There are two different kinds of them, one white as Snow, the other grey or ash-colour'd.

*Hérons.*

There are several kinds of Saggi, or Herons, which differ in colour and size. The chief are Sijro Saggi, the white Heron, Goi Saggi, the grey Heron, both very common, and Awoi Saggi, a Heron of a bluish colour and almost

*Wild Geese.*

as big as a Crane. There are two different sorts of wild Geese, which couple each with their kind. One sort is as white as Snow, only the extremities of the wings are black; the other is grey or ash-colour'd. Both are very common in this Country, particularly the grey ones, and so familiar, that they might be taken for tame, for they will not fly up, nor get out of the way at any body's approach. They do a great deal of mischief in the Fields, and yet no body may disturb, or kill them, under pain of death, except those who have bought the privilege to shoot them in some tracts of ground. The Country-people, to keep them off, surround their Fields with nets, tho' to very little purpose, for they will fly over the nets, as I have seen my self, to get at their Food.

*Ducks.*

Of Ducks also there are several differing kinds, and as tame as the Geese. One kind particularly I cannot forbear mentioning, because of the surprizing beauty of its male, call'd Kinmodsui, which is so great, that being shew'd its picture in colours, I could hardly believe my own Eyes, till I saw the Bird it self, it being a very common one. (See Fig. 35.) Its feathers are wonderfully diversify'd with the finest colours imaginable, about the Neck and breast chiefly they are red. The head is crown'd

*Kinmodsui  
a beautiful  
Duck.*

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with a most magnificent topping. The Tail rising obliquely, and the wings standing up over the back in a very singular manner, afford to the Eye a sight as curious, as it is uncommon. There are also Pheasants of un- *Pheasants.*

*Kinmodsui*

鴨  
鵞



FIG. 35. Kinmodsui, a beautiful duck.

common beauty. One kind particularly is remarkable for the various colours and lustre of its feathers, and for the beauty of its tail, which equals half a Man's length, and in a curious variety and mixture of the finest colours, chiefly blue and gold, is no ways inferior to that of a Peacock.

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*Woodcocks.*

Woodcocks are a very common Bird ; they are eat by the adherents of some Sects, as are also the Pheasants, Geese and Ducks. There is a sort of wild Pigeons with black and blue feathers, tho' otherwise they are no great beauties. The Natives won't suffer them to nest in their Houses, because they found by experience, that their dung upon removal is very apt to take fire, and they say that many an unlucky accident happen'd thereby.

*Storks.*

Storks stay in the Country all the year round.

*Faulcons.*

The best Falcons are caught in the Northern Provinces, and are kept more for State than Sport.

*Hawks.*

Hawks are common here, as they are every where in the East-Indies, and a very proud Bird, as is also a kind of Ravens, of a middling size, which was first brought over from China, as a Present to the Emperor.

*Corean*

*Ravens.*

Another scarce Bird was sent over from Corea, by way of Present to the Emperor, and is thence call'd Coreigaras, that is, a Corean Raven.

Our common European Crows, as also Parrots, and some other Indian Birds, are not to be met with in Japan.

*Foken a Night  
Bird.*

Foken, or according to the common Dialect Fototenis, is a scarce Night Bird, of an excellent and delicious taste, and a dish only for the tables of people of quality upon extraordinary occasions. The ashes of this Bird calcin'd, and put into old sower Sacki, are said to restore it to its former taste and goodness. (See Fig. 36.)

*Misago.*

Misago, or Bisago, is a voracious Sea Bird of the Hawk-kind. It preys chiefly upon Fish. It makes a hole in some Rock, upon the Coasts, where it lays up its prey and provision, which is observ'd to keep as well as pickel'd Fish, or Atsiaar, and is thence call'd, Bisagonosusi, or the Bisago's Atsiaar. It tastes very salt, and is sold dear. Whoever knows such a Cave can make a good deal of Money of it, provided he doth not take out too much at a time. (See Fig. 37.)

*Mews, &c.*

Mews, Sea Ravens, Snipes, Sea-pies, Sparrows, Swallows, and some other small Birds are as common here, as in Europe.

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Larks sing much better here, than they do in Europe. *Larks.*

The Nightingales, if they have a good voice, are sold sometimes to curious People for twenty Cobangs a piece. *Nightingales.*  
Thus far, what I had to observe concerning the Birds of this Country.

鶉トビ杜ト

*Foken at Toto tenus*



FIG. 36. Foken, a night-bird.

Of flying Insects the Country hath Bees, consequently *Flying Insects.*  
some Honey and Wax, tho' but in a small quantity. *Bees.*  
Humble-Bees, Wasps, common Flies, Gnats, Fire-flies,  
several sorts of Beetles and Bugs, as also Locusts, and a



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great variety of other Insects of this Tribe, it hath common with Europe, besides some other particular and remarkable sorts, the chief of which I will here give a short account of.

*Butterflies.*

Among the Butterflies there is one very large sort call'd, Jamma Tsio, or the Mountain Butterfly. It is either entirely black, or party colour'd, and curiously diversified with white, black and other spots, chiefly upon its forked wings. Komuri is a large, spotted, party colour'd, hairy, beautiful Nightfly. The same name is given also to Bats. Of Beetles, they have several scarce and beautiful kinds. One in particular is very large, in shape not unlike the Dung-fly, shining, black, with two crooked and branched Horns, one larger standing over the Nose, after the manner of a Rhinoceros's Horn, the other smaller, standing out on one side from the Shoulder. This Animal cannot walk easily. It lives chiefly under ground. It is scarce, and the Natives have as yet given it no name.

*Beetles.*

*Sebi, a sort of  
Beetles.*

A certain kind of brown Beetles call'd Sebi, and sometimes Semi, affords several curious and remarkable things to the attentive Eye of an inquisitive Naturalist. They are of three different kinds. The largest is call'd Kuma Sebi. (See Fig. 38. A. B.) It resembles in shape and bigness that sort of Flies, which with us in Europe are generally observ'd to fly about in the Evening, but it hath no Wings. In the Spring they creep out of the Ground, (where they have lain in Winter-quarters) in the night-time, and fasten themselves with their sharp hoary legs to Trees, their branches, or leaves, or whatever in their march they can lay hold of. A little while after they burst, and split their back length-ways, to give room to another Fly not unlike a Beetle, which was enclos'd within it, tho' much bigger than the Prison to which it was confin'd. Some hours after, this second Fly flies away with a hurrying noise. This curious little Animal hath been described by Gessner by the name of Cicada. Bursting open the shell in which it lay, and at the same time spreading out its four wings, it makes a sharp and

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loud noise, which they say, may be heard (a thing almost incredible) very distinctly at full an English Mile's distance. Woods and mountains are full of the noise these little creatures make. They disappear gradually in the

鷗

*Misago, or Bisago*



FIG. 37. Misago, a sea bird of the hawk kind.

Dogdays, and 'tis said, that they creep into the ground again in order to undergo a new Metamorphosis or change, and to re-appear in the same state the next year. How far this agrees with truth, I am not able to determine for

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want of proper Observations. The name Semmi or Sebi, which they bear, is borrow'd from their Musick, which begins slowly and upon a low tune, then increases gradually in swiftness and loudness, and again ends pretty low. This Musick, I thought, was not unlike the Noise a Button-maker's spindle makes in turning. They begin to sing with the Rising-sun, and end about Noon. The Exuviæ call'd Semi no Mukigara are preserv'd for physical uses, and sold publickly in shops both in Japan and China. (See Fig. 38. C. D. E.) Another smaller kind is from its smallness call'd Kosebi, or the small Sebi. (See Fig. 38. F. G. H. I.) They appear later in the year, much about the time when the others disappear. They sing from Noon to Sun-set, and live till late in Autumn. Their musick is not near so loud as that of the first kind, and is by the common people call'd Tsuku Tsukuboo. The third kind differs from the second neither in shape nor bigness, only they sing from morning to night. The Females of all the three kinds are mute, and have their breast shut: In all other respects they are like the Males. (See Fig. 38. K. L.)

*Spanish-flies.*

The Cantharides, or Spanish-flies are of the same colour with our Spanish-flies, but somewhat bigger and rounder, and very near as big as our common European Beetles. Their use is entirely unknown in Japan. Another particular sort of Spanish-flies is call'd Fanmio. They are extremely caustick, and rank'd among the Poisons. They are found upon Rice-Ears, and are long, slender, and smaller than the Spanish-flies, blew or gold-colour'd, with scarlet or crimson spots and lines, which makes them look very beautiful. (See Fig. 38.) But the finest of all the flying tribe of Insects, and which by reason of its incomparable beauty is kept by the Ladies among their Curiosities, is a peculiar and scarce Night-fly, about a finger long, slender, round-bodied, with four wings, two of which are transparent and hid under a pair of others, which are shining, as it were polish'd, and most curiously adorn'd with blew and golden lines and spots. The

*Singular  
Night-fly.*



FIG. 38. A-L. Sebi, a sort of beetle, San mio, a sort of Spanish-flies.

S<sub>1</sub>

S  
Λ



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following Fable owes its origin to the unparallel'd beauty of this little creature. They say that all other Night-flies fall in love with it, and that to get rid of their importunities it maliciously bids them (for a trial of their constancy) to go and to fetch fire. The blind lovers scruple not to obey commands, and flying to the next fire or candle, they never fail to burn themselves to death. The female is not near so beautiful as the male, but grey, or ash-colour'd and spotted.

### Chap. XI.

#### Of Fish and Shells.



He Sea, and its Productions, contribute full as much towards the sustenance of the Natives, as the growth of the Country, Rice only excepted. The Sea all about Japan is plentifully stor'd with all sorts of Sub-marine Plants, Fish, Crabs and Shells, of all which there are very few,

*Productions of  
the Sea.*

but what were eat by their indigent Ancestors, and are so to this day. There are even many which in these wealthy and refin'd Ages appear upon the sumptuous tables of People of the highest quality. Both Fish, Crabs and Shells, are comprehended under one general Name Kiokai, or Iwokai. In this present chapter, which may be look'd upon as an Introduction to one of the following, wherein I intend to treat of their tables and kitchen, I will set down as many of them as came to my knowledge, along with their true Japanese Names, though it must be observ'd in general, that several of them are found likewise in our European and other Seas.

Of all the animal productions of the Japanese Seas, I know none of so extensive an use, for rich and poor, as the Kudsuri or Whale. It is caught frequently about Japan, but particularly in the Sea Khumano, which washes the Southern Coasts of the great Island Nipon, as also about the Islands Tsussima and Goto, and upon the Coasts

*Whales.*

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*How caught.*

of Omura and Nomo. The common way of catching them is with darts, or harping-irons, as they do in the Groenland-fishery, but the Japanese Boats seem to be fitter for this purpose than ours, being small, narrow, tapering into a sharp point at one end, with five oars, or ten Men each, who row them with incredible swiftness. About 1680, a rich Fisherman in the province Omura, whose name was Gitaijo, found out a new way of catching Whales with Nets made of strong ropes about two Inches thick. This method was afterwards follow'd with good success by a Countryman in the Islands of Gotho, whose name was Iwonomo. They say, that as soon as the Whale finds his head entangled in a net, he cannot without great difficulty swim further, and may be very easily kill'd with Harpoon-irons after the common manner. The reason why this new Method, which seem'd to bid very fair for success, hath not been universally receiv'd is, because it requires a greater, and much more expensive set of proper Tackle, than common Fishermen can afford. For whereas the expence of Whale-fishing, after the common manner, seldom exceeds 20 Chests of Silver, this cannot be so much as attempted with a less Sum.

*Different sorts  
of Whales.  
Sebio.*

There are several sorts of Whales, which differ in their names, shape, and bigness. 1. *Sebio* is the chief, and indeed the largest Fish of the Whale-kind. It affords most Train-oyl, and its flesh is very good, and wholesom, so far that Fisher-men and the common People attribute their good state of health amidst all the injuries of cold and weather, which they are continually expos'd to, chiefly to their eating this flesh. 2. *Awo Sangi*, commonly *Kokadsura*, that is a small Whale, is grey or ash-colour'd, smaller than the *Sebio*, from which it also differs something in shape. 3. *Nagass*, is commonly 20 to 30 fathom long, and hath this particular, that he can stay under water for two or three hours, during which time he can travel a vast way, whereas other Whales must continually come up to the surface of the water for fresh supplies of air. 4. *Sotookadsura*, that is, the Whale of blind People,

*Awo Sangi.*

*Nagass.*

*Sotookadsura.*

## THE FISH AND SHELLS OF JAPAN

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so call'd from the figure of a Bijwu, or a sort of a Lute, which blind people in this Country use to play upon, which is said to be naturally represented on its back. It is not a very large sort, and seldom exceeds ten fathom in length. It is caught frequently about Japan, but the flesh is reckon'd unwholsome food, being, as they say, too hot, and occasioning coughs, fevers, eruptions on the skin, and sometimes the Small-pox. It is brought to market with other fish, and sold for the flesh of the Sebïo, but those who know it will never buy it. 5. Mako never exceeds three or four fathom in length. This same name is given to the young ones of the other kinds. That, which I hear speak of, is caught frequently upon the Eastern Coasts of Japan, as also upon the Coasts of Kijnokuni and Satzuma. Ambergreese is found in the intestins of this Whale. The head yields a small quantity of Train-oyl. 6. Iwasikura, that is, Sardin's-Eater, hath a tail and fins like common Fish. We saw this sort, when we went up to Court, between Caminoseki, and Simono-seki, and I took it to be that Fish which the Dutch call Noord Caper. Of all these several kinds of Whales nothing is thrown away as useless, excepting only the large Shoulder-bone. The skin which is black in most kinds, the Flesh which is red and looks like Beef, the intestins, which from their remarkable length are call'd Fiaksiro, that is, an hundred fathoms long, and all the inward parts are eat, pickel'd, boil'd, roasted, or fry'd. The fat or blubber is boil'd into Train-oyl, and even the sediments of the second boiling are eat. The bones, such as are of a cartilaginous substance, are boil'd when fresh, and eat, or scrap'd, clean'd and dried for the use of the kitchin. Out of the nervous and tendious parts, both white and yellow, they make cords and ropes, chiefly for their Cotton-manufactures, as also for their Musical Instruments. Not even the garbage is thrown away, but kept for some use in the Kitchin. Several little things are made of the jaw-bones, fins and other bones, which are of a more solid substance; particularly their fine

*Mako.*

*Iwasikura.*

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stilyards for weighing Gold and Silver are made of them, and have borrow'd their name from thence.

*Satsifoko.* Satsifoko is a Fish two, three, and sometimes five to six fathoms long, with two long teeth or tusks, standing

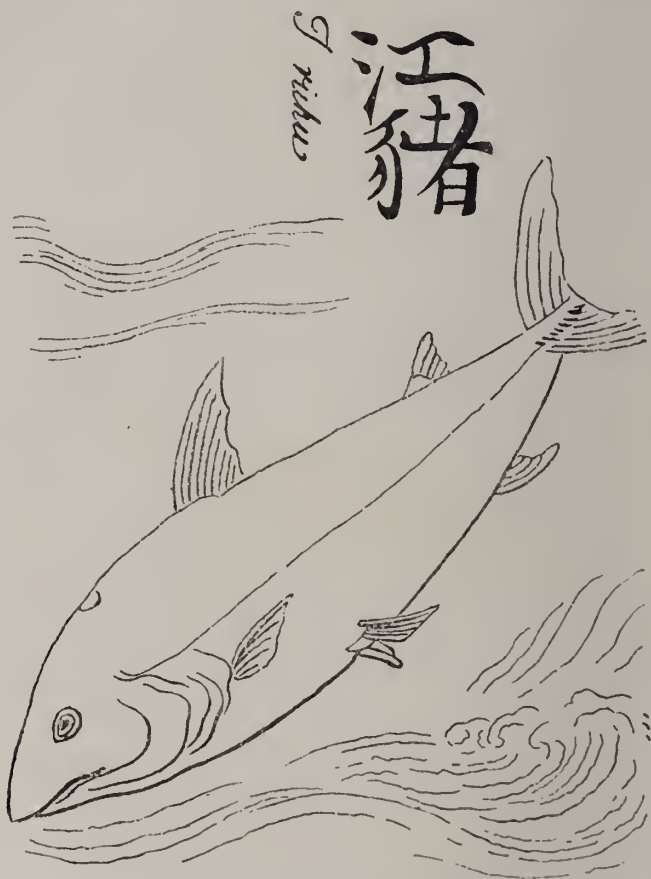


FIG. 39. Iruku, a known fish.

out of the mouth upwards, which are sometimes, by way of ornament, put at the top of castles, temples, and publick buildings. I was inform'd by Fishermen, that this Fish is a cunning and mortal enemy of Whales, and

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that he kills them by creeping into the mouth, and devouring their tongues. He hath a way, as he creeps in, to put his head and teeth into such a posture, that they are no hindrance to him.

*Fu rube.*  
河豚



FIG. 40. Furube, a blower fish.

Iruku is a known Fish, call'd Tenije in the Indies, *Iruku.*  
(Fig. 39.) Furube is another Fish, not very large, (Fig. *Furube.*  
40.) The Dutch call him Blazer, which signifys Blower,  
because he can blow and swell himself up into the form of  
a round Ball. He is rank'd among the poisonous Fish,



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and if eat whole, is said unavoidably to occasion death. There are three different sorts of it found in the Japanese Seas, all in great plenty. The first sort call'd Susumbuka is small, and seldom eat. The second is call'd Mabuku,

鯽

*Susuki.*



FIG. 41. Susuki, a bald head.

that is the true Buku. This the Japanese reckon a very delicate Fish, and they are very fond of it. But the Head, Guts, bones, and all the garbage must be thrown away, and the Flesh carefully wash'd and clean'd before

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it is fit to eat. And yet many People die of it, for want, as they say, of thoroughly washing and cleaning it. People that by some long and tedious sickness are grown weary of their lives, or are otherwise under miser-

鯉  
*Koi I*

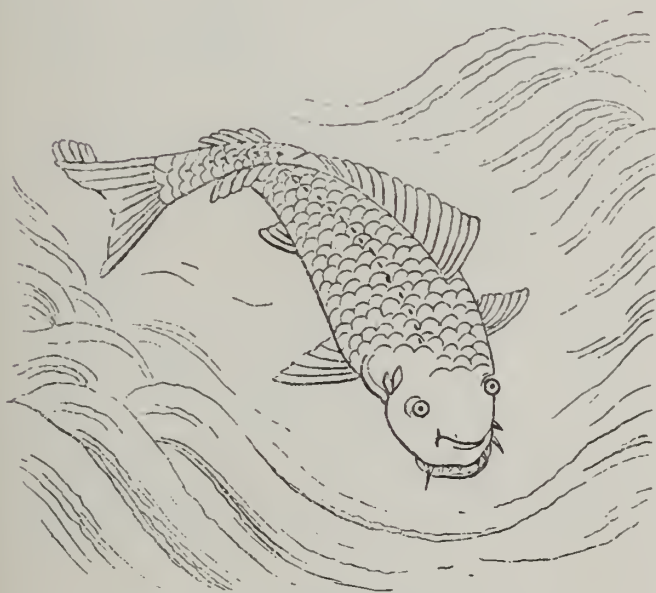


FIG. 42. Koi, a fish not unlike a carp.

able Circumstances, frequently chuse this poisonous Fish, instead of a knife or halter, to make away with themselves. A Neighbour of my Servant at Nangasaki being so strongly infected with the Pox, that his nose was ready

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to drop off, resolv'd to take this Meal, in order to get rid at once both of his life and distemper. Accordingly he bought a good quantity of this poisonous Fish, cut it into pieces, boil'd it, and in order as he thought, to make the

鰩

*Ara.*

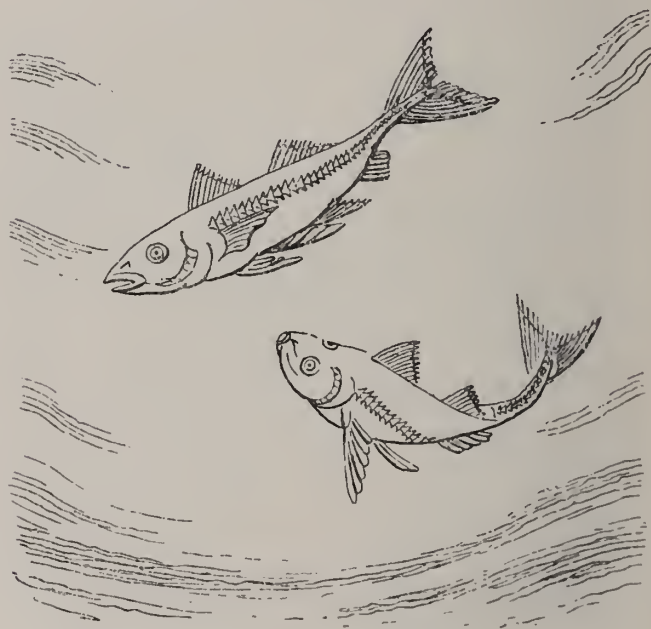


FIG. 43. Ara, a Jacob's Ewertz.

poison still stronger, he took soot from the thatch'd roof of his house, and mix'd it with the rest. After dinner he laid himself down to die, and soon falling mortally sick, he brought up not only the poison he had taken, but a large quantity of viscid, sharp, nasty matter, probably not

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the least cause of his distemper, and by this means found life and health, in what he sought for death, for he recover'd and was well afterwards. A few years ago five persons of Nagasaki having eat a dish of this Fish, fainted

鱧

*Oo Adsi.*



FIG. 44. Ooadsi, a sort of Maasbancker.

soon after dinner, grew convulsive and delirious, and fell into such a violent spitting of Blood, as made an end of their lives in a few days. And yet the Japanese won't deprive themselves of a dish so delicate in their opinion,

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for all they have so many Instances, of how fatal and dangerous a consequence it is to eat it. Soldiers only and military men, are by special command of the Emperor forbid to buy and to eat this fish. If any one dies of it,

魚穴

*Fuka same.*



FIG. 45. Fukasame, the fish of whose skin they make the shagrin-cases.

his son forfeits the succession to his father's post, which otherwise he would have been entitled to. It is sold much dearer than common Fish, and not eat, but when



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fresh. The third sort is call'd Kitamakura, which signifies North Cushion. I could not learn the reason of this Appellation. The same Name is given to a Person that sleeps with his head turn'd to the North. The poison of

鱒

*Su sumo iwo.*

*Sajori.*



FIG. 46. Susumoiwo, a needle fish.

this sort is absolutely mortal, no washing nor cleaning will take it off. It is therefore never ask'd for, but by those who intend to make away with themselves.

The Sea Horse, or Sea Dog, and, as the Germans call *Sea-Horse*. him Wasserbauch, is a very singular fish, much about the

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length of a Boy of ten years of age, without either scales or fins, with a large Head, mouth and breast, a large thin belly like a bag, which will hold a large quantity of water. He hath thin sharp teeth in the chops much like a snake.

鰻

*Oo unagi.*



FIG. 47. Oounagi, a sort of Eels much larger than the common.

The inner parts are so minute, that they are scarce visible. He hath two flat cartilaginous feet with fingers, not unlike the hands of a child, under the belly, by the means of which, he creeps, in all likelihood or walks at the bottom of the Sea. All his parts are eat, none excepted. He is

caught frequently in the Gulf of Jedo, between Kamakura and that Capital, where I saw him brought to market.

Tai, is what the Dutch in the Indies call Steenbrassem. *Tai*. This is very much esteem'd by the Japanese as the King

# 鰻

*Jaatzme Unagi.*



FIG. 48. Jaatzme Unagi, an Eel with eight eyes.

of Fish, and a peculiar Emblem of happiness, partly because he is sacred to their Jebis, or Neptune, partly by reason of a beautiful variety of shining colours, which appear on him when under Water. It is a very scarce Fish, not unlike a Carp, and finely variegated with red

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and white. The Female hath some red spots. It is so scarce, that upon some great entertainment at Court, or other extraordinary occasions, it is not to be had under a thousand Cobangs. Another sort of this Fish is call'd

鮎

*Dodjoo*

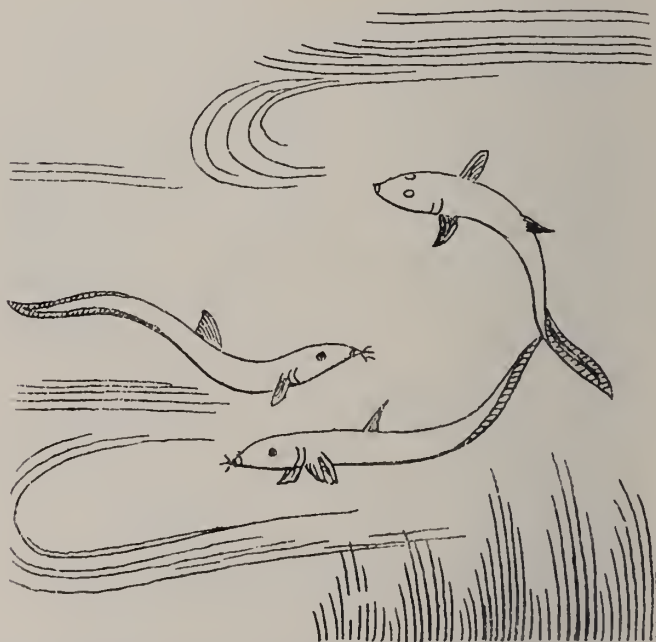


FIG. 49. Doodsio, a fish with a very large head in proportion to the body. They are of two different kinds, the one with, the other without a beard.

*Kharo Tai.* Kharo Tai, or black Steenbrassem, from the colour. This is not near so much esteem'd, and is caught frequently about Saikokf.

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Susuki, is what the Germans call Kahlkopf, that is, Baldhead. (Fig. 41.) Funa is a fish not unlike a Carp, and much commended for his Medicinal Virtues, chiefly against Worms. A larger kind of the same is call'd Najos. Mebaar is a red colour'd fish, in bigness and

*Susuki.*

*Funa.*

*Najos.*

*Mebaar.*

*Fammo.*

海鰻

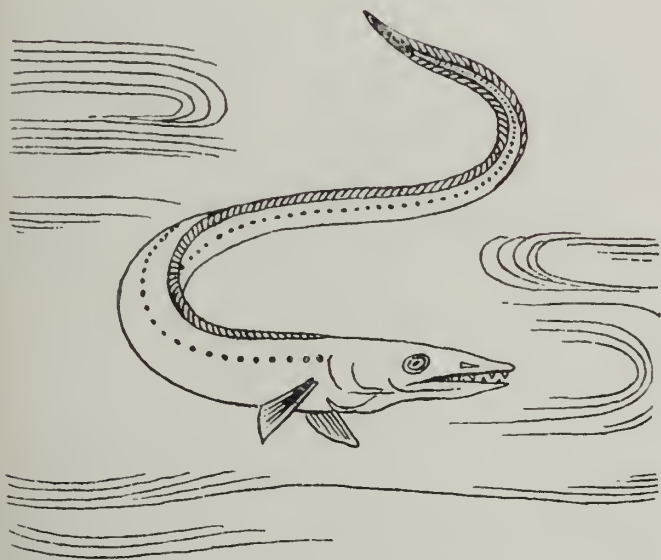


FIG. 50. Fammo, a Conger Eel.

shape not unlike a Carp, or Steenbrassem, with the Eyes standing out of the head like two balls. It is caught every where in great plenty, and is the common food of poor People. Koi is another sort of it, which also resembles a Carp, and is sometimes one Sackf and a half

*Koi.*



long. This sort is caught in Rivers, chiefly about Waterfalls, against which they endeavour to swim. They are so strong that two Men can hardly hold them. They are exported all over the Empire, fresh and pickel'd. They

鰺 魚

*Ika.*



FIG. 51. Ika, a common sea-qualm according to the Chinese.

take some in the Lake of Saifa, or Tensiu which are four Sakf long. (Fig. 42.) Maar, the Salmon is taken in Rivers and fresh water Lakes. Itojori is a Salmonat, or small Salmon. Makuts, is what the Dutch call Harder. Sawara, a King's-fish. Fiuwo is what the Dutch call Draatvish. Ara (Fig. 43.) is what the Dutch in the Indies call Jacobs

Ewertz. Kusuna, a short nose. Kamas a Pike. Susuki *Kusuna.*  
 is the Schaarvish of the Dutch, only a longer and narrower *Susuki.*  
 sort. Adsi is the Maasbancker of the Dutch. Of this *Adsi.*  
 there are several different kinds, the chief and largest  
 whereof is call'd Ooadsi. (Fig. 44.) Taka is what the *Taka.*  
 Dutch call a Kaye. Kame, and Takasame, (Fig. 45.) are *Kame.*

## 魚 賊 烏

*Ika.*

FIG. 52. Ika, as figur'd by the Japanese.

Rays, of the hard skins of which they make cases and other curious things in Japan. The skin of this fish is imported also from Siam, where it is found much finer. Jeje is a broad flat fish with a long tail. There is one *Jeje.*  
 sort of it, which hath a small horny, or bony, sting at the end of the tail, which the Dutch in the Indies call Pijlstaart. The Japanese believe, that this sting taken from a live fish is an infallible remedy against the bite of Snakes,

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rubbing the bitten part with it. For this reason they carry it along with them among other House Medicines. Come, or Jei, are Soles, and Karei, Bots or Bruts. Bora is a fish much like a pike, with a white and delicious flesh.

*Come.*  
*Karei.*  
*Bora.*

*Tako.*

章  
魚



FIG. 53. Jako or Sepia, another sea-qualm.

Some call him Songaats Fish, because he is taken in the Songaats, or first month of the Japanese year. They pickle and smoke them, as they do pikes at Bremen. These *Karasumi.* and all pickel'd fish in general, are call'd *Karasumi.* They export them from Nagasaki and Nomo, where they are frequently caught, and carry them to Jedo, and into

several other parts of the Empire, tied to straw-ropes, ten to a rope. They are exported by the Dutch and Chinese. Other fish made into Karassumi are valu'd but little by the Natives. The best sort of the Katsuwo fish is caught about Gotho. They cut this fish into four pieces, which

*Katsuwo.*

*Kuragge*  
*Midsu Kuragge.*

水母



FIG. 54. Kuragge, another sea-quailm.

they dry by degrees over the damp of hot boiling water, and bring it upon the table along with the Liquors. The Dutch export it by the name of Comblomaas, which however is not the true name. Managatsuwo is a flat fish, *Managatsuwo.* not unlike a But, with one Eye on each side. Sake, *Sake.*

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perhaps a sort of Cablian, is a pickel'd fish, not unlike Cod. It is imported from the Country of Jeso, and hath borrow'd its name from its smell, which is not unlike the *Tara*. smell of their Sake Beer. *Tara* is a sort of Cod imported

肉土

*Namako.*

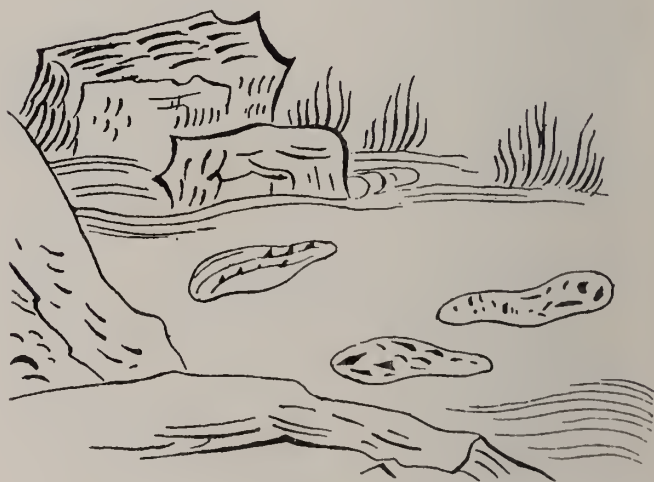


FIG. 55. *Namako*, called *Kafferkuil*, by the Dutch at *Batavia*.

from the Northern Provinces; the best of the kind comes *Sajori*. from *Tsiosijn*, whence it is call'd *Tsiosijn Tara*. *Sajori*, is what the Inhabitants of *Nagasaki* call *Susumoiwo*, and the Dutch *Naadelvish*, (Fig. 46.) which signifies *Needle-fish*. It is a small fish, not above a span long, thin, with



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a row of sharp, long prickles along the back. Tobiwō is what the Dutch call a Springer, (Flying-fish) because it leaps out of the water. The Japanese one seldom exceeds a foot in length, and is very delicious, but rarely taken. Iwas, is the Sardin; Kissugo, the Smelt, or Sand-smelt.

*Tobiwo.*

*Iwas.*

*Kissugo.*

蛭 田 菜

*Imori.*



FIG. 56. Imori, a black water Lizard.

Jeso by the Dutch call'd Sandkruper, is a middling fish between a Smelt and an Eel. Saba are Mackrels. Ai, or Ai no iwo, by the Dutch call'd Modevish, is a fresh-water fish, not above a span long, swimming with surprizing swiftness. Sijroiwo, is what the Dutch call Kleiner Stind: They also call him Weissvish, that is white fish. He is

*Jeso.*

*Saba. Ai.*

*Sijroiwo.*

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*Konosijro.*

caught in the Spring about the mouths of rivers. Kono-sijro, call'd by the Dutch Sassap, is a sort of Herring, not unlike the Swedish Strohmlings. Kingio, the Gold-Fish, is a small fish seldom exceeding a finger in length, red, with a beautiful shining, yellow or gold-colour'd tail, which in the young ones is rather black. In China and Japan, and almost all over the Indies, this fish is kept in

*Kingio.*

龜毛綠

*Minogame.*

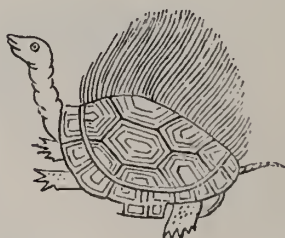


FIG. 57. Mooki, according to the Chinese.

*Unagi.*

ponds, and fed with flies before their wings come out. Another kind hath a silver-colour'd tail. Unagi is the common Eel. Oounagi is another sort of Eels much larger than the common. (Fig. 47.) Jaatzme Unagi, that is an Eel with eight Eyes, is what is call'd in Germany Neunaug, that is Nine-eye, or an Eel with nine eyes. (Fig. 48.) Doodsio is by the Dutch call'd Puyt Aal. (Fig. 49.) It is a fish about a finger long, with a very

*Several sorts  
of Eels.*

large Head in proportion to the Body, found frequently in watry Rice-fields and muddy ponds. They are of two different Kinds, the one with, the other without a beard. They have a Notion, that they may be brought forth

龜 毛

*Mooki or Minogame*

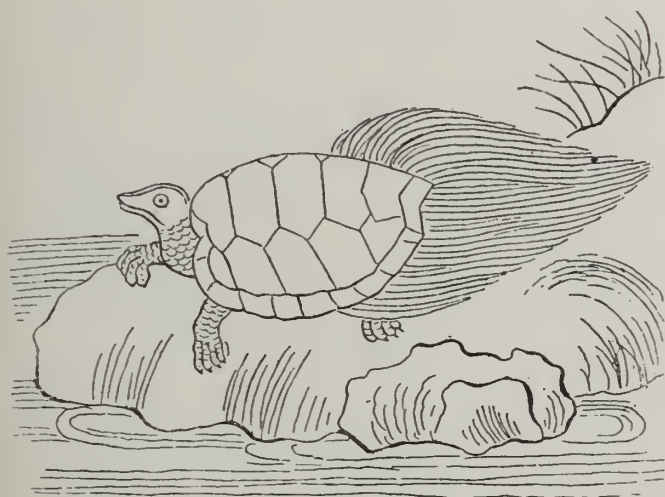


FIG. 58. Mooki, an emblematical tortoise, as figur'd by the Japanese.

artificially out of straw cut, and mix'd with mud and dirt, and expos'd to the heat of the Sun early in the morning. Fammo, by the Dutch call Conger Aal, is larger than a common Eel, which it resembles, when under water, but slenderer. (Fig. 50.)

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*Ika. Sea-qualms.*

Ika is a common Seaqualm. Both the Chinese and Japanese esteem it a scarce and delicate bit. Fish also are easier caught with the flesh of this qualm, than with any other bait. (Figs. 51, 52.)

*Jako.*

Jako or Sepia, is another Sea-



*Isicame Sanki.*

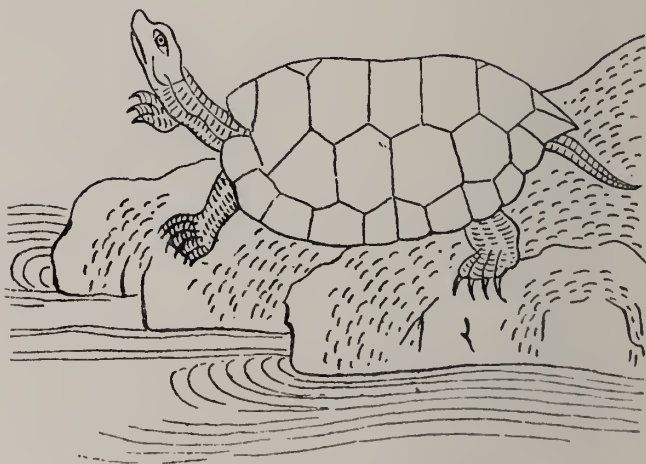


FIG. 59. Isicame, the Land tortoise.

qualm with long tails or feet, at the end whereof are, as it were, small hooks, wherewith the creature fastens itself to rocks, or the bottom of the Sea. (Fig. 53.) It is a common Soccano or Side-dish, and eat either fresh, boil'd,

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or pickel'd. There are two sorts of Kuragge, which is also of the Sea-qualm kind. One is call'd Midsukurage, that is, the white qualm. (Fig. 54.) This is common in all Seas, whitish, transparent, watry, and not fit to eat.

*Jogame, or Doogame.* 水亀

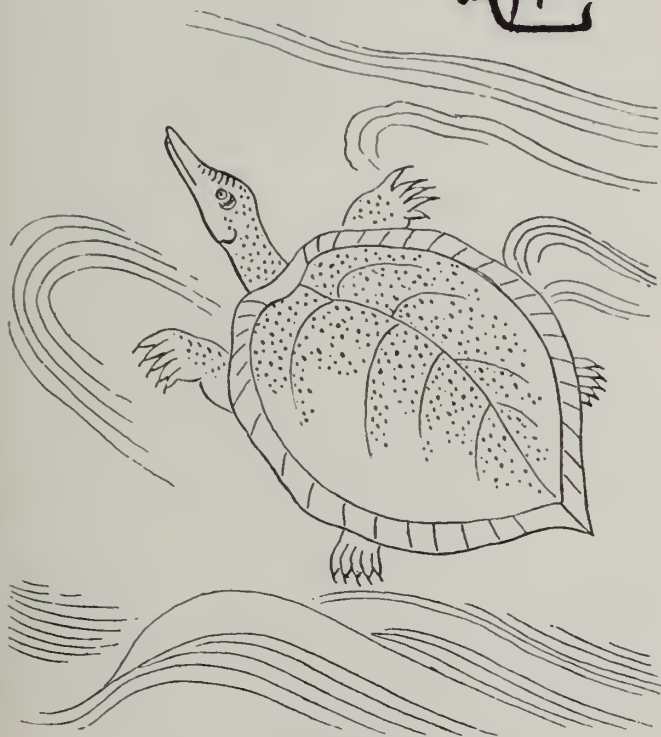


FIG. 60. Jogame, the Water tortoise.

The other is scarcer, fleshy, and eatable after it hath been prepar'd and depriv'd of its sharpness. It is prepar'd after the following manner. They first macerate them in a dissolution of Alum for three days together, then they



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rub, wash and clean it, till it grows transparent, which done, it is pickel'd and preserv'd for use. Before the Infusion, the skin is taken off, wash'd, pickel'd and kept by itself. Some of these Sea-qualms are so large, that

*Gamina*  
*al. Koona*

寄  
虫  
虫



FIG. 61. Gamina, soldiers-crab.

two men can scarce lift them up. Pickel'd, as they are brought upon the table, they are of the same substance, colour and taste with the edible Bird's-nests (*Nidi Alcyonum*) brought from China, and I have been credibly

inform'd by Chinese Fishermen, that these Bird's Nests are made of the very flesh of this Animal.

Namako, by the Dutch at Batavia call'd Kafferkuil, is *Namako*. edible. (Fig. 55.) Imori is a small venomous Water- *Imori*.

蟹  
魚

*Kabutogami*



FIG. 62. Kabutogami, a singular crab.

lizard, black, with a red belly. (Fig. 56.) Takanoma- *Takanoma-*  
kura, which is as much as to say, the pillow of the *kura*.  
Sea-qualm Tako, is the common Sea-star, and is not eat.

Of all the footed animal produce of the water, the Ki,

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*Tortoises.*

*Emblematical  
Tortoise.*

*Land Tortoise.*

*Sea Tortoise.*

*Crabs and  
Shrimps.*

*Jebisako.*

*Sako.*

*Si Jebi.*

*Dakma Jebi.*

*Kuruma Jebi.*

*Umi Jebi.*

*Siakwa.*

or Came, Tortoises, are most esteem'd by the Japanese, being look'd upon as peculiar Emblems of happiness, by reason of the long life which is ascrib'd to them. That kind particularly, which hath a broad tail much like a large round beard, and which in their learned language is call'd Mooke, and by the common people Minogame, for all it doth not exist in nature, is yet frequently to be seen among other emblematical figures, wherewith they adorn the walls of their temples, the sides of their altars, and the apartments of the Emperor and Princes of the Empire. (Figs. 57, 58.) The most common Tortoises are, Isicame, or Sanki, that is, the Stone, or Mountain Tortoise, which is so call'd because found in these places, and is nothing else but the common Land-tortoise. (Fig. 59.) Jo Game, or Doo Game, that is, Fishy. or Water-tortoise, (Fig. 60.) because of its living in the water. They say, that upon the Southern and Eastern Coasts of Japan there are found Tortoises large enough to cover a Man from head to toe.

All sorts of Crabs and Shrimps both of fresh and salt water, are call'd in general Jebi. The following particular Kinds are come to my knowledge. Jebisako is the common small Crab, which is found in great plenty upon the Coasts of the Baltick. Sako signifies all sorts of small fish in general. Si Jebi differ but little from the common Crabs, no more than what they call Dakma Jebi, excepting only, that the latter are caught in fresh water, and will within a year turn black. Kuruma Jebi, is as much as to say Wheel-crabs; they are so call'd from the figure of their tail. Umi Jebi, that is great Crabs or Lobsters, are commonly a foot long. They are boil'd, then cut into small pieces, and brought upon the table, as a Soccana or Side-dish. Care must be taken not to eat their black tail, because it hath been observ'd, that it gives people the belly-ach, or throws them into a Cholera morbus. Siakwa, is a Crab with a broad Tail, which is caught frequently with other small fish. It hath but little flesh, and almost none at the time of the full moon. All the testaceous

and crustaceous animals, which are found in these Seas, and indeed every where in the Indian Ocean beyond the Eastern shores of the Ganges, are observ'd to be fleshier and fuller, at the time of the new moon, contrary to what happens in our European Seas. *Gamina*, (Fig. 61.) otherwise *Koona*, is a Crab, which lives in a beautiful shell diversified with various colours. (This is what the English call Soldier's Crab, Fresh water Soldier, Hermit Crab, because they live in other People's quarters.) *Kani*, which signifies Pocket Crab, is our common European fresh-water Crab. It bears the name of the whole Tribe of the fresh-water Crabs. *Kabutogani*, or *Unkiu*, is a Crab of a singular structure, with a sharp, long, serrated prickle or sword, standing out from the head, and a roundish, smooth back. (Fig. 62.) *Gadsame* is no bigger than the common Crab, with the upper shell tapering into a point on both sides. It hath four claws, two large ones before, and two behind, which are smaller. (Fig. 64.) *Simagani*, that is, a Striated Pocket-crab. It might be call'd Wart-crab, from the great number of warts and prickles, which cover the Shell all over, the hind Claws only excepted, which are smooth and almost cylindrical. (Fig. 65.) They are caught frequently upon the Eastern Coasts, as also in the Gulf of Suruga. Some of this sort are incredibly large. I bought

*Gamina.**Kabutogani.*FIG. 63. Hind-claw of the *Simagani*.

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*Oysters and  
Shells.*

one of the hind Claws at Suruga in a Cook-shop, which was as long, and full as big as a Man's Shin-bone. (Fig. 63.)

All sorts of oysters, muscles and shells, of which there is a great plenty and surprizing variety in the Japanese seas,

蟹

*Gadsame*



FIG. 64. Gadsame, a crab with the upper shell tapering into a point on both sides.

are eat, none excepted, raw, pickel'd, salted, boil'd, or fried. They are daily gather'd on the Coasts in low water. Divers dive for them to a considerable depth. Others fish them with nets. The following sorts are the



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most common and best known. Awabi, which I have already mentioned, when I spoke of the pearls of this Country, is an open Univalve, as big as a middle siz'd Persian Pearl shell, but deeper. (Fig. 66.) They lie deep

虫毒  
*Simagani.*



FIG. 65. Simagani, a striated Pocket-crab.

underwater, sticking fast to rocks, or to the bottom of the Sea, from whence they are taken up by Fishermen's wives, they being the best Divers of the Country. They go down arm'd with Darts or long knives, to defend themselves against Kayes and Porpesses, and when they see an

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Awabi, they pull it off suddenly before the animal is aware, because otherwise it would fasten itself to the rocks, or to the bottom of the Sea, so strongly, that no force would be strong enough to tear it off. This shell is fill'd with

鰑  
*Awabi.*

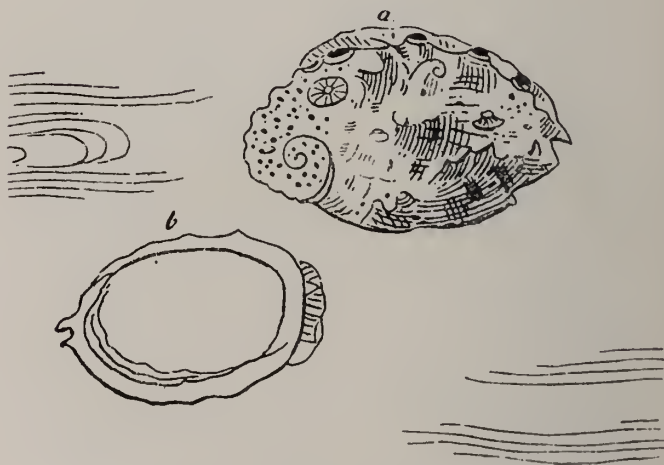


FIG. 66. Awabi, an open Univalve.

a large piece of flesh of a yellowish, or whitish colour, and a very tough substance, though without fibres. They say, it was the common food of their necessitous Ancestors, in memory whereof when they entertain company at dinner, they always provide a dish of it. It is also become a

custom with them, as well among the vulgar, as among people of quality, that when they send one another presents of money, cloth, stuffs, fruits, or any thing else, a string, or at least a small bit of the dried flesh of this shell

玉珧  
*Tairagi.*

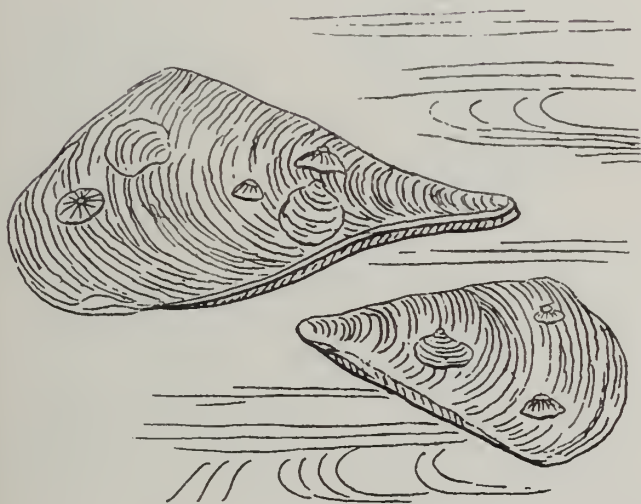


FIG. 67. Tairagi, a sort of Pinna.

is sent along with them, as a good Omen, and in order to put them in mind of the Indigency of their Forefathers. The flesh is cut into thin slices or strings, which are extended on a board, and dried. A large Pearl is found sometimes in this Shell, but of an ugly yellowish colour,

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*Tairagi.* a deformed shape and of no Value. *Tairagi* is a flat, long, thin, and very large bivalve, almost transparent, near of a triangular Figure, running from a large base tapering into a point. The Animal is tied fast to both sides of the shell

蛤  
*Famaguri.*

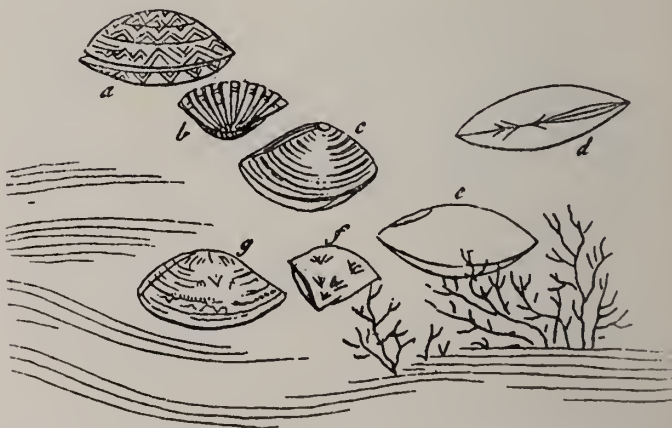


FIG. 68. *Famaguri*, bivalves smooth and white within, without of a brown or chestnut colour.

with a strong tendon. (Fig. 67.) The best of the kind are found in the Gulf of Arima, where it sometimes yields Pearls. *Akoja* is a flat bivalve, about a hand broad, scaly, on its outward surface, and of a very ugly appearance,

*Akoja.*

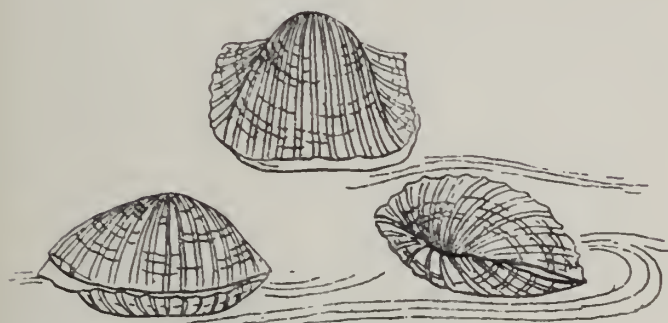
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within of an exquisite Mother of Pearl's glimmering. The best of the kind, and which yield the finest Pearls, are found in the Gulf of Omura. Mirakai is the common *Mirakai*.

*Kisa.*  
*Akagai.*

蚌



*Te. Matee.*

煙



FIG. 69. Kisa, bivalves with deep furrows.  
Te or Matee, oblong thin bivalves gaping at both ends.

black fresh water Muscle, which is found also in our Rivers and Lakes in Germany. Famaguri, (Fig. 68.) are *Famaguri* bivalves much of the same shape and bigness, but thicker, smooth and white within, without of a brown or chesnut



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colour. Divers curious figures are painted on the inside, and they serve as an Amusement to the Court of the Dairi, or Ecclesiastical Hereditary Emperor, who play with them after the following manner. Large heaps are

貝  
*Takarugai.*



FIG. 70. Takaragai, or Cowries.

thrown on the ground, and every one of the Company having taken his Portion, he wins, that can shew the most pairs. Every pair hath proper hooks, by the means of which they are easily known, and brought together, tho' never so much mix'd. The best are gather'd, and in

greatest plenty upon the Coasts of Quano. Sidsimi is a *Sidsimi*.  
 small bivalve not unlike the Famaguri, but thinner, and  
 is found sticking in mud. Katsi or Utsikaki, are Oysters. *Katsi*.  
 The Oysters found about Japan are deformed, rough,

螺  
*Sasai.*

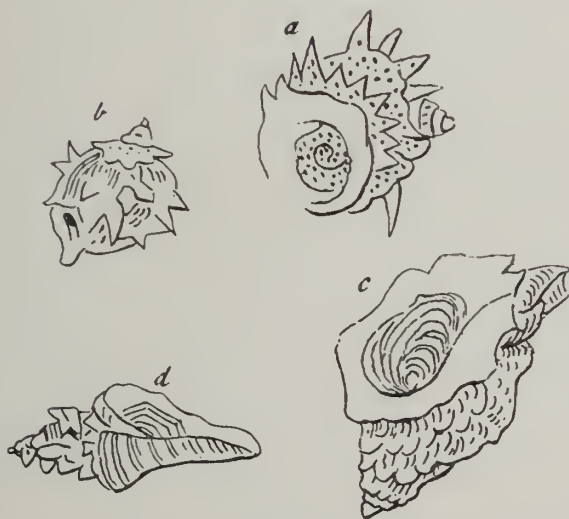


FIG. 71. Sasai, a large, thick, odoriferous turbinated univalve.

stony, growing together, and to rocks. There are chiefly two sorts, one remarkably large, the other smaller. The best and largest are found in great plenty in the Gulf of Kamakura. Kisa, or Akagai is also a bivalve, white with-  
*Kisa*.  
 out, with deep furrows running as it were parallel to each other, within of a reddish colour. (Fig. 69.) They fix a

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handle to this shell, and use it in the kitchen instead of a spoon, or pail. *Nakatagai*. is a large, ugly, roundish, striated and black shell. *Asari*, is a small thin shell, grey or ash colour'd. *Te* or *Matee*, (Fig. 69.) is an oblong thin bivalve gaping at both ends. The Animal that lives within it, is reckoned very delicious. *Umi Fake* is another bivalve much of the same kind, about a span long, and so big, that one can scarce grasp it between the thumb and fore-finger. Its flesh is pickel'd and kept for use. This shell is found only upon the Coasts of *Tsikungo*, where by express order of the Prince of that Country it is forbid to fish them, till a sufficient quantity hath been provided for the Emperor's own Table. *Takaragai*. *Cowers*. *Takaragai* call'd in the Indies *Cowers*, are brought from the Maldiva and other Islands, and imported into Bengala, Pegu, and Siam, where they go for current Money. Those found about Japan are of different sorts. (Fig. 70.) The best are brought from the *Riuku* Islands, and are the chief ingredient of their white Cheek varnish. *Sasai*. (Fig. 71.) is a large, thick, odoriferous, turbinated univalve, white and prickled. Its mouth is shut close, with a flat, thick covering, or operculum, of a stony substance, rough, on the outside not unlike the *Lapis Judaicus*, only sharper and smooth. *Nisi* is an Univalve much of the same shape, but larger, and hath not near so good a flesh. Both can fasten themselves very close to rocks, and the bottom of the Sea, like the *Awabi*. Common People make use of the shell instead of Pots to spit in. *Tannisi* are the common black Land Snails gather'd for Food in muddy Rice Fields. They have their mouth shut with an oblong, almost stony operculum. *Bai* is a Snail in a common oblong, turbinated white shell. *Ras* or *Mina* is another of the same kind, but black and smaller. Both are gather'd on the shore in low water. *Kabuto* is a small, oval, not turbinated univalve. Another small turbinated univalve is call'd *Sugai*.

# The History of Japan

## BOOK II.

### Of the Political State of Japan

#### Chap. I.

Names of the Gods, Demi-Gods and Emperors, who are mention'd in the Japanese Histories, as the first Monarchs and Governors of that Empire.



He better to understand the opinion of the Japanese about the original state of their Country (which formerly they look'd upon as the only inhabited part of the earth,) and the succession of their Emperors and Monarchs down to this present time, I have thought fit to divide the History and Chronology of this Empire, into three *Æra's*, a fabulous, a doubtful, and a certain.

*Epocha's of the Japanese.*

The first and fabulous Epocha of the Japanese Government reaches far beyond the time of the Creation, as fix'd in Sacred writs. Japan, they say, was during that period of time, govern'd by a succession (or rather evolution) of seven Celestial Spirits or Gods, which are by them call'd Ten Dsin Sitz Dai, that is, the seven great Celestial

*The first and fabulous Aera.*

*Succession of Seven Spirits.*

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Spirits, each of which reign'd an immense, but undetermin'd number of years. The History of the Japanese Gods is full of strange wonderful adventures, and great bloody Wars, which are said to have happen'd in this first Age of the Japanese World. The two Chronological Authors, whom I have follow'd in writing this History, barely mention their Names, as also, that the three first were not married, but that their four Successors had each his Wife, as a Companion of his Government, whose names are likewise set down. Of this first Succession of Gods, I have had already occasion to speak more amply in the seventh Chapter of the first Book, wherein I treated of the origin of the Japanese Nation according to the opinion of the Natives. I must therefore refer the Reader to that Chapter, and beg leave here to repeat, that the last of this first Succession, Isanagi Mikotto, having carnally known his Wife and Goddess Isanami Mikotto, begot a second race of Demi-Gods or God-men, who succeeded the first in the Government of Japan, and being five in number are thence call'd

*Second Succession of five  
Demi-Gods.  
Tenseo Dai  
Sin.*

Dsi Sin Go Dai, that is, the five great Terrestrial Gods, or Monarchs. They reign'd in the following order.

1. Ten Se O Dai Sin, eldest son and heir of Isanagi Mikotto, for whose memory, and that of his brethren and posterity, the Japanese still profess a most profound respect and veneration. He is said to have reign'd 250000 years. China, they say, was during his reign govern'd by Ten Kwo Si, to whom they also attribute a long and fabulous Government, and further mention, that three descendants of his Family successively rul'd the Empire of China.

*Osiwo Ni.*

2. Osiwo Ni no Mikotto, liv'd and reign'd in all 300000 years. During his reign, and during the reign of his Successor, to the beginning of that of the fourth Japanese Dsi Sin, Sat Teiki govern'd the Empire of China.

*Ni ni ki.*

Ni ni ki no Mikotto reign'd 318533 years. During his whole Reign Sattei Ki was Emperor of China.



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*Fiko Oo Demi  
no.*

4. Fiko Oo Demi no Mikotto reign'd 637892 years. China was then govern'd by the Emperor Katsura Kaki, who was succeeded by five Princes of his Family.

*Awase Dsu.*

5. The fifth and last of these Demi-Gods was Fuki Awa se dsu no Mikotto. He reign'd 836042 years, so that the whole space of time, during which this race of God-men govern'd Japan, takes in 2342467 years. This is all the Japanese know of the antient State and Government of their Empire, a tradition, which some of the wiser people, even among them, are very sensible, is liable to great doubts and uncertainties, if not entirely fabulous and chimerical. However all, without exception, profess a peculiar veneration for Isanagi and his Consort Isanami, as being the progenitors of their Nation, and if I may be allowed thus to express my self, their Adam and Eve. The right which the family of the Ecclesiastical Hereditary Emperors claims to the Crown and Government of Japan, and which they have enjoy'd free and undisturb'd during a succession of many Ages, is grounded upon a lineal descent from Ten Seo Dai Sin, Isanagi's first-born son and heir, from his eldest son, and so down. There is hardly a town, or village, throughout the Empire, but what hath one, or more, Temples erected to his memory, and the place of his residence, which is said to have been in the Province Isje, is held so sacred, that, at certain times of the year, People of all ranks and qualities resort thither in Pilgrimage. Thus much of this first and fabulous Epocha of the Japanese Government, of which I have treated more at large in the above-mention'd seventh Chapter of the first Book.

*The second  
and doubtful  
Aera of the  
Japanese.*

I proceed now to the second and doubtful Aera. It is little known, what was the state of these Countries, and the way of life of the Inhabitants, from the beginning of the Creation (when according to the description of that great law-giver Moses, the Supreme Being call'd this Globe of our Earth out of nothing, and form'd it, by his infinite power, into a state altogether becoming his divine goodness and wisdom) to the time of their first Monarch

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Sin Mu Ten Oo, whose reign comes down pretty low, and within 660 years of our Saviour's Nativity. It is highly probable, that in those early times they liv'd up and down the Country, dispers'd in hords, (as do to this day the Scythian Inhabitants of the great Tartary) separate from the rest of the world by a rocky tempestuous Sea, which encompasses their Islands, being as yet in a state of nature and freedom, without a settled form of Government, and destitute of arts and sciences. The neighbouring Empire of China was then already grown very powerful, arts and sciences flourish'd there, and were by the Chinese brought over likewise into Japan. It was owing to this, that the Japanese became in time polite and civiliz'd, and 'tis not unlikely, that in imitation of their neighbours, by whom they were imbued with notions of a Monarchical Government, they submitted with more chearfulness, when Sin Mu Ten Oo began to reign over them, the rather as this Prince was descended of a family so much belov'd, and esteem'd so sacred among them. In the mean time, that so considerable a period of time should not remain empty in their Chronological Books, they have fill'd up the vacancy with the names of the most eminent Monarchs, who after the demise of Katsurakuki and the five descendants of his family, sat on the Throne of China.

*Emperors of  
China before  
Sinmu.  
Fohi.*

The first Chinese Emperor mention'd in this second Aera is Fuki, and with his full title Tai Ko Fuki, (the Chinese pronounce it Fohi.) This Prince had according to some the body, and according to others the head of a Serpent, with a most sublime understanding. He discover'd the motions of the Heavens, and the twelve Celestial Signs, and divided the time into years and months. He invented besides many other useful arts and sciences, and communicated them to the world for the common benefit of mankind. The Chinese make him their first Emperor and the founder of their Monarchy, and many among them pretend, that from his reign down to this present age, they can shew an accurate History of their Empire, and a true Chronological succession of their

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Emperors, which before his time had been very doubtful and fabulous. But if according to one of my Japanese Historians, he began to reign 20446 years before Synmu, or 21106 before Christ, that is, many thousand years before the Creation, he cannot be allow'd a place in this second Aera, but ought to be rejected into the first and fabulous one. My other Chronological Author, with more probability, puts the beginning of his reign in the year before Synmu, 2928, which is the year before Christ 3588, or according to Petavius 396 years after the Creation. He reign'd according to one Author 110, and according to the other 115 years. I think it necessary here to acquaint the Reader, that having found the latter Author in many Instances more accurate, I chose to follow him preferably to the first. The Rev. Father Couplet, in the Preface to his Chronological Tables, puts the beginning of the reign of Fohi in the year before Christ 2953, which comes 520 years nearer our Saviour's nativity, being just that space of time, during which Xinnun and the seven descendants of his family, whom he omits, sat on the Throne of China.

The second Chinese Emperor was Sin Noo, (the *Sin Noo*. Chinese pronounce it Xin Num, or Sijnnum,) and with his full title Jen Tei Sin Noo Si. Some Authors begin the Chronology of the Chinese Empire with the reign of this Emperor. He came to the throne in the year before Synmu, 2549, which is the year before Christ 3209, or according to Petavius's Chronology 775 years after the Creation. This illustrious Prince, like another Ægyptian Serapis, taught mankind agriculture, and those arts which relate to the support of our Life. For this reason he is by some represented with the head of an Ox, by others only with two horns plac'd on his forehead. He also discover'd the virtues of several Plants, and communicated them to the world in a treatise he wrote on this subject, which was doubtless the first Herbal that ever was written. His Picture is held in high esteem among the Chinese. The Physicians particularly have it hung up in one of the

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best apartments of their houses, with a plant or leaf in his mouth, on which he smells. He reign'd 140 years, and was succeeded by seven descendants of his family, who reign'd 380 years; so that the Empire continu'd in this family 520 years.

*Kwo Tei.* After the demise of the last Emperor of the family of Xin Num, Kwo Tei, (or according to the Chinese Hoam Ti,) and with his full title Hon Tei Juu Hin Si, came to the Crown. The Chinese Historians unanimously agree, that this Prince reign'd in China. Those who call the existence of the preceding reigns in question, begin the History and Chronology of the Chinese Empire with the reign of Hoam Ti. He begun to reign in the year before Synmu 2029, before Christ 2689, or according to Father Couplet, whom Dr. Mentzelius accurately follows, 2697. He was but eleven years old when he came to the Crown. During his minority the Empire was govern'd by wise and prudent Councillors, who took great care to give the young Monarch an education becoming so great a Prince, and to instruct him in all the useful arts and sciences then known. The Chinese stand indebted to this Emperor for the art of feeling the pulse, which he learnt himself from his Tutors, and afterwards commanded that it shou'd be publish'd to the World. He reign'd 100, and liv'd 111 years. He was succeeded by five descendants of his Family, in which the Empire continu'd 313 years.

*Tei Gio.* Of the five Princes, Hoam Ti's successors, Tei Gio, or according to the Chinese pronunciation Ti Jao, was the most illustrious. He was a great Sesin, that is, a Man incomparably well vers'd in occult arts and sciences. He was also a very virtuous Prince, and a true Father of his Country. His death was universally lamented by all his Subjects, who went into mourning for three years. He came to the Crown in the year before Synmu, 1697, before Christ 2357. He reign'd 72 years, and dy'd under the reign of his successor in the 118th year of his age. Tho' he had twelve Children, ten sons and two daughters, yet



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he deliver'd the Crown and Government of the Empire to an honest and wise Husband-man, to whom he married his two daughters.

Tei Sijun, otherwise Gu, and according to the Chinese *Tei Sjun.* Ju Ti Sijun, or Ju Ti Xun, was Ti Jao's son in law, and successor. He reign'd eight and twenty years with Ti Jao, and thirty three alone, in all sixty-one. My Author puts the beginning of his reign in the year before Synmu, 1634, which is the year before Christ 2294. During his reign a great Deluge happen'd in China, which overflow'd many provinces, and drown'd great numbers of the Inhabitants. The Country continu'd under Water in some parts for several years after.

Uu, and with his full title Katewu, that is, Emperor Uu, *Uu.* of the family Ka, or as the Chinese pronounce it, Ju of the family Hia, reign'd seventeen years with the Emperor Tei Sjun, and ten years after his death, in all twenty-seven years. He was crown'd in the year before Synmu 1573, before Christ 2233. This Emperor caused canals and sluices to be cut, to convey the Waters, which overflow'd great part of China under the reign of his Predecessor, down to the Sea. By this means deep rivers arose, and the Country was freed from the floods. He liv'd an hundred years, and was succeeded by eleven descendants of his family, who reign'd 431 years, so that the crown remain'd in this family 458 years. The last of this family was famous for his uncommon strength, but he very much tyraniz'd his subjects, and liv'd with such a profuseness, that he caus'd a Lake to be dug by two thousand Men, and to be fill'd with Chinese Beer. He is said also to have built a Tower of Gold and precious Stones for one of his Mistresses. He was depos'd and banish'd in the 52d year of his age.

Sioo Sei Too, that is King Too of the family of Sjoo, or *Sioo Sei Too.* as the Chinese pronounce it, King Tam of the family of Ksjam, came to the Crown in the year before Synmu 1106, before Christ 1766, being then eighty-seven years old. He reign'd thirteen years, and died in the hundredth year



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of his age. During his reign there was a great famine in China, which lasted seven years, like that famous Egyptian famine mention'd in holy Writs. He was succeeded by twenty-seven Princes of his family, who reign'd in all 631 years, so that the Empire remain'd in this Family for 644 years. The last Emperor of this family was a great tyrant, for which reason the Princes his subjects rais'd war and rebellion against him, and having reduc'd him to great streights, he set fire to his Palace, and burnt himself with his family and domestics, leaving the Empire to the Conqueror.

*Siu no Bu O.* Siu no Bu O, that is, Emperor Bu of the family of Siu, or according to the Chinese Uu Vam of the family Sjeu, who came to the Crown 462 years before Synmu, and 1122 before Christ. He reign'd seven years, and was succeeded by thirty-seven descendants of his family, in which the Empire continu'd according to the Japanese Histories 868 years, that is to the year before Christ 255, and 206 years after Synmu. Under Soowoo, and according to the Chinese pronunciation Sjoovam, the fourth Emperor of this family, in the 22d year of his reign, which was the year before Synmu 367, before Christ 1027, upon the eighth day of the fourth month, was born in India the great heathen prophet Siaka, who for his incomparable qualities was afterwards call'd Fo, or Fotoge, that is, the God, and by the Chinese Sitsjun, that is, the great and perfect. His doctrine was soon spread by his disciples into several parts of the East-Indies. He died seventy-nine years old, in the year before Synmu 289, before Christ 949. Thus far what I had to observe concerning the second and doubtful Aera of the Japanese.

# THE ECCLESIASTICAL EMPERORS

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## Chap. II.

Of the Ecclesiastical Hereditary Emperors of Japan in general, of their Succession, Residence and Court; as also of the Chronology of the Japanese.



He third and last Epocha of the Japanese Monarchy, which is that of their Oo Dai Sin Oo, or Ecclesiastical Hereditary Emperors, begins with the year before Christ 660, being the seventeenth year of the reign of the Chinese Emperor Kaiwo, or as the Chinese pronounce it, Huivam,

*Third Aera of the Japanese.*

(who was the seventeenth Emperor of the family of Sjeu). From that time to the year of Christ 1693, one hundred and fourteen Emperors, all of the same family, sat successively on the Throne of Japan. They value themselves extremely upon being the eldest branch of the family of Tensio Dai Sin, that most sacred founder of the Japanese Nation, and the lineal issue of his first-born son, and so down. Uncommon respect, and a more than human veneration, is on this account paid them by their subjects and countrymen. But before I proceed to the History of their succession, lives and actions, it will not be amiss to give some preliminary account of their sacred Persons and Court, as also of the Chronology of this Empire, whereby the succession of the Emperors must be calculated.

*Japanese Emperors, whose Offspring.*

And here it must be observ'd in the first place, that these Ecclesiastical hereditary Monarchs, tho' they are Heirs of the Throne and Government of their divine Predecessors, yet they have not inherited the Title of Mikotto, a Title which is sacred only to the divine and half divine Beings of the first and second Succession. They are call'd Mikaddo (which is a diminutive of Mikotto) as also Dai, and Oo, and Kwo and Tai, all which signify an Emperor, a Prince and great Lord. They are

*Titles of the Ecclesiastical Emperors of Japan.*

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likewise call'd Tensin, that is, Sons of Heaven, and many more Titles of the like Nature have been given them. In common conversation they are frequently call'd Dairi, which name properly denotes their whole Court, on which account also he is sometimes call'd Kintsiusama, that is, the Head, or Lord of the Ecclesiastical Court. When he speaks of himself he assumes the Title of Tsin, and when he signs that of Maro.

*Their right to  
the Throne.*

But to come nearer to our purpose. It was about the time mention'd above, that the Japanese, who had been till then without any settled Form of Government, either Monarchical or other, following a course of Life not unlike that of the Patriarchs, where the several Families liv'd under the command and authority of their Fathers, or else obey'd to the most prudent among themselves; 'twas I say, about that time, they agreed to submit to the Government of one Prince. It is not improbable, but that the Chinese, who came over from time to time into Japan, as they were bred up themselves under a Monarchical Government, had no small share in persuading the Japanese to prefer the same. In this posture of affairs, surely no body had a better claim to the supreme Power and Authority, than a Prince lineally descended of the first born issue of the Family of Tensio Dai Sin, who, by the very Law of Primogeniture, seem'd to be naturally entitled to the Sovereignty ascrib'd to that Founder of their Nation, whose Holiness and Virtues he inherited besides.

*Respect shewn  
them.*

Even to this Day the Princes descended of this Family, more particularly those who sit on the Throne, are look'd upon as Persons most holy in themselves, and as Popes by birth. And in order to preserve these advantageous notions in the minds of their Subjects, they are oblig'd to take an uncommon care of their sacred Persons, and to do such things, which examin'd according to the Customs of other Nations, would be thought ridiculous and impertinent. It will not be improper to give a few instances of it. He thinks that it would be very prejudicial to his

*Instances of  
the great care  
they take of  
themselves.*

Dignity and Holiness to touch the ground with his feet ; for this reason, when he intends to go any where, he must be carried thither on Men's shoulders. Much less will they suffer, that he should expose his Sacred Person to the open air, and the Sun is not thought worthy to shine on his Head. There is such a Holiness ascrib'd to all the parts of his Body, that he dares not cut off, neither his Hair, nor his Beard, nor his nails. However lest he should grow too dirty, they may clean him in the Night, when he is asleep, because they say, that what is taken from his Body at that time, hath been stolen from him, and that such a theft doth not prejudice his Holiness or Dignity. In ancient times he was oblig'd to sit on the Throne for some hours every morning, with the Imperial Crown on his Head, but to sit altogether like a Statue, without stirring either Hands or Feet, Head or Eyes, nor indeed any part of his Body, because by this means it was thought that he could preserve peace and tranquility in his Empire, for if unfortunately he turn'd himself on one side or the other, or if he look'd a good while towards any part of his Dominions, it was apprehended that War, Famine, Fire, or some other great Misfortune was near at hand to desolate the Country. But it having been afterwards discover'd, that the Imperial Crown was the Palladium, which by its immobility could preserve peace in the Empire, it was thought expedient to deliver his Imperial Person, consecrated only to idleness and pleasures, from this burthensome duty, and therefore the Crown is at present plac'd on the Throne for some hours every morning. His Victuals must be dress'd every time in new pots, and serv'd at table in new dishes : Both are very clean and neat, but made only of common clay, that without any considerable expence they may be laid aside, or broke, after they have serv'd once. They are generally broke, for fear they should come into the hands of Laymen, for they believe religiously, that if any Layman shou'd presume to eat his food out of these sacred dishes, it would swell and inflame his mouth and throat. The like ill effect

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is dreaded from the Dairi's sacred habits, for they believe that if a Layman shou'd wear them, without the Emperor's express leave, or command, they would occasion swellings and pains in all parts of his body.

*Their Succession.*

Assoon as by the demise of a Mikaddo the Throne becomes vacant, he is by the Ministry of this Ecclesiastical Court put into the deceas'd's place, whom they think the nearest Heir, without regard had to Age or Sex. Hence it is, that often Princes under age, or young unmarried Princesses ascend the Throne, and there are also instances, that the deceas'd Emperor's Relict succeeded her Husband. If there be several Pretenders to the Crown, and it doth not appear plainly, who it is that hath the nearest Title, the Difference is adjusted in an amicable way, according to equity, and the supreme power deliver'd successively, to each of them for some years, in proportion to the degree of kindred, they bore to the deceas'd Mikaddo. Sometimes the Father resigns the Crown successively to one or more of his Children, that he, and their Mothers, whilst yet alive, may have the pleasure to see them upon the Throne, of which perhaps after their demise, they would stand excluded. All this is done at Court with as little trouble as possible, and a Mikaddo may die, or resign, and another be put into his place, without any body's, but the Courts, knowing of it, till the affair is over. However it happen'd sometimes, that those of the Imperial family, who thought themselves entituled to the succession, but were excluded, maintain'd their right by force of arms, endeavouring to turn out the Dairi, whom they thought unlawfully possess'd of the Throne. Hence arose wars and dissensions very prejudicial to the Empire. The Princes of the Empire espous'd different Interests, and these quarrels seldom ended but with the entire destruction of one the contending parties, follow'd by a cruel extirpation of whole families.

*Their Court.*

The Dairi's whole Court is of the family of 'Tensio Dairin, and 'tis on account of a birth so eminent and noble,



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that they esteem themselves entitled to a far greater degree of respect and deference, than Laymen could pretend to. Though they are all descended of one family, yet by degrees they spread out into different branches, and are at present many thousands in number. Some few are provided with Abbies, and Priories of rich Monasteries, founded up and down the Empire. But the greatest part of them remain at Court, religiously attach'd to the Dairi's most holy person, of whom they must entirely depend as to their support and maintenance, each according to the office or dignity, he is invested with.

At present the Secular Emperor grants the necessary subsidies for the maintenance of the Dairi, and his Ecclesiastical Court. He hath for this purpose assign'd him the whole revenue of the City of Miaco, and all its appurtenances; but because they fell far short of ballancing his expences, it hath been agreed, that the deficiencies should be made up out of the Secular Emperor's Exchequer: But those allowances are so small, and besides so indifferently paid, that the Court can hardly subsist by it, at least, that they cannot make that figure, which they did formerly, when the Dairi was himself Master of the Empire, and had all the Revenues at his own disposal. However, they still keep up their former grandeur and magnificence, and it can most truly be said of this Court, that it is remarkable for a splendid poverty. The great ones run themselves in debt, and the inferior officers and servants, whose allowances are far from being sufficient to maintain them, must work for their livelihood. Accordingly they make and sell baskets made of straw, (See Chap I. of the V. Book) tables, shoes for Men and Horses, and other mean things of this nature. The Mikaddo indeed, though his Revenues are but small, in comparison of what they were in former times, yet as he still hath them in his own management, he is sure in the first place to take care of himself, and to provide what is requisite to keep up his former splendor, and to satisfy his luxury and profuseness. He is the better able to do this, as one very

*Provision  
made for their  
maintenance.*

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considerable prerogative of the Crown and supreme authority, he once enjoy'd, hath been still left him by the Secular Monarch, which is the granting of titles of Honour to the great Men of the Empire, their children and relations, which brings in vast Treasures into his Exchequer. He follows the custom of his Predecessors, keeping twelve wives, one of whom, being the mother of the hereditary Prince or Princess, hath the title of Empress. It would be too tedious to relate all the splendid and pompous ceremonies which are observed upon his marriage, upon the lying in of the Empress, upon the chusing of a nurse for the Heir of the Crown, and his education. It is enough to say, that they are great and magnificent beyond expression, and that, did all the happiness and welfare of the Empire entirely depend upon the birth of this hereditary Prince, they could not be greater.

*Ranks and  
Titles of the  
Courtiers.*

There are several eminent dignities that belong to this Ecclesiastical Court, and its Nobility is compos'd of persons of different ranks and quality. The Mikaddo himself is the fountain of honour. There are indeed certain employments annex'd to certain Titles. But other honours are meerly titular, and these are frequently conferr'd by the Mikaddo on Secular persons, on the Princes of the Empire, and Men of note. This is done either at the recommendation of the Secular Monarch, or at their own desire, upon condition of paying a large sum of money. All the Honours and Titles are divided into six I, as they call them, that is ranks or Classes. The Title of the first class is Dai Seo Dai Sin. The person, who is honour'd with this Title, is esteemed so great and sacred, that they believe that his Soul becomes a Cami, or God, the moment of her departure from the body. For this reason the Mikaddo keeps it for himself, and seldom bestows it on any body. The dignity of Quanbuku belongs likewise to this first class. Quanbuku is the second Person of the Ecclesiastical Court, and the Dairi's Vicegerent and Prime Minister in all affairs relating to the Empire. (This Title is assumed by the secular Monarch,

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or given to the presumptive heir of the Crown, and is the same with that of Quabacondono, of which there is so frequent mention made in the Letters of the Jesuits.) The following three Titles belong to the second I, or rank, Sa Dai Sin, U Dai Sin, and Nai Dai Sin. They are never conferr'd on more than three persons at Court. The Dai Nagon and Tsunagon make up the third rank. These two Titles are always annex'd to certain Employments. The titles, which belong to the fourth and fifth I, rank or class, are Seonagon, Tsiunagon, Tsiuseo, Seosjo, and Sidsiu. Both these Classes are very numerous, and again subdivided into several differing ranks. The persons of this Class are likewise call'd Tensio bito, that is, a Heavenly people, and the whole Ecclesiastical Court in general assumes the title of Kuge, which signifies as much as Ecclesiastical Lords, and this they do by way of distinction from the Gege, under which name they comprehend all the Laity and inferior sort of People, who are not of so holy and so honourable a descent. The titles of the sixth and last class are Tai U, Goi, and many more of less note. All titles and degrees of honour, whatsoever, are conferr'd, as I have already observ'd, by the Mikaddo, and by him alone. When the Secular Monarchs took the Government of the Empire into their hands, the Dairi reserv'd to himself, along with the supreme authority, this considerable branch of the Imperial prerogatives. Hence whatever titles the Secular Emperors intend to bestow on their Favourites and Prime Ministers, must be obtain'd of the Mikaddo. There are chiefly two titles, which the Secular Emperor, with the consent of the Dairi, can confer on his prime Ministers, and the Princes of the Empire, which are Maquandairo and Cami. The first was formerly hereditary, and signifies as much as a Duke or Earl. The second denotes a Knight. It must be observ'd in this place, that the character, which denotes a deified Soul, is likewise pronounc'd Cami, but then it is of a nature quite different from that which expresses the title and honour of Knighthood. All the Gods and Idols

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of the Country in general have the name and character of Cami.

*Their Habit.*

The Persons of this Ecclesiastical Court, among other marks of distinction, are clad after a particular fashion, peculiar to themselves, and widely differing from the habits of secular Persons, whom they scorn and despise, as being of a mean, unholy extraction. There is so much difference even among themselves, as to their habits, that thereby alone it is easily known what rank they are of, or what employment they have at Court. They wear long wide breeches and a large gown over them, which is very wide and made after a singular fashion, chiefly about the shoulders, and hath a long train, which they trail after them on the ground. They cover their heads with a black lacker'd cap, by the different shape and figure of which, it is known, among other marks of distinction, what quality they are of, or what places they have at court. Some have a broad band of black Crape, or Silk stitch'd to their caps, which is either tied up, or hangs down behind their shoulders. Others have a sort of a Lap, made after the fashion of a Fan, standing out before their Eyes. Some wear a sort of Scarf, or a broad Band, which hangs down forwards from their shoulders. The length of this Scarf is again different, according to every one's quality, or dignity, for it is the custom of this court, that no body bows down lower, but to reach the floor with the end of this Scarf. The Women's dress at the Court of the Dairi is also very particular and different from that of Secular Women. But chiefly the Dairi's twelve Wives are dress'd in as many sumptuous Gowns, not lined, interwove with flowers of Gold and Silver, and withal so large and wide, that it is a matter of great difficulty for them to walk, when thus compleatly dress'd.

*Their Pastime.*

Studies and learning are the chief amusement of this Ecclesiastical Court. Not only the Kuge, or courtiers, but even many of the fair Sex have acquir'd great reputation by their Poetical, Historical and other Writings. All the Almanacks were formerly made at court: But



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now it is a learned Citizen at Miaco that makes them. However they must be examin'd and approv'd of at Court by Persons commission'd for it, who take care that they be sent to Isje, as to a holy Place to be there printed. They are great lovers of Musick, particularly the Women play with great dexterity upon all sorts of Musical Instruments. Young Noblemen divert themselves with riding, running races, dancing, fighting, playing at Tennis, and such other exercises becoming their quality. I did not enquire, whether they act Comedies and Tragedies at Court. But as the Japanese in general are very fond of Plays, and will spend a great deal of money upon them, I am inclin'd to believe, these Ecclesiastical Persons, their gravity and holiness notwithstanding, would not be willingly wanting so agreeable and entertaining, and withal so innocent a diversion.

In former times when the Dairi was sole Master of the Country, he resided with his Court, wherever he pleas'd, honouring with his sacred Presence, now this, then another town, or province of his Empire, and it seldom happen'd, that two succeeding Emperors chose the same place to live at. Of late their Residence hath been in a manner fix'd to Miaco. They are possess'd of the North-East part of this large Capital, which well deserves the name of a separate Town, not only by reason of its great extent, and the number of streets, palaces and houses built within its compass, but also because it is actually separate from Miaco, and defended against the sudden approach of an unexpected enemy, by ditches, walls, ramparts and gates. The Mikaddo himself lives about the middle of it, in a large and spacious palace, known from others by the height and magnificence of its tower. His Imperial Consort lives with him in the same palace, and the palaces of his other Wives stand next to his. A little way further are the houses of the Lords of the Dairi's Bed-chamber, and of such other persons, whose offices require a constant and more immediate attendance on his sacred person. If a Mikaddo resigns, a separate palace is assign'd to him,

*The Dairi's  
Residence.*



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to his family and court, as is also another to the Hereditary Prince, and to his Court. The rest of the streets and houses are divided among the Officers of this Court, according to their rank and dignity. The Secular Monarch constantly keeps a strong guard of Bugjos and Soldiers at the Dairi's Court, as it were, out of tenderness and care for the preservation and safety of his sacred person and family, but in fact to put it out of his power, ever to attempt the recovery of the throne and the supreme authority, which he took from him.

Thus much of the Dairi, his Court and Government in general. It now remains, before I proceed to the History and Succession of the Ecclesiastical Emperors, to lay down some general observations tending to explain the Chronology made use of in the same.

*Aeras of the  
Japanese.*

The Japanese have two principal Aera's, or EPOCHS. The first, and also the more common, begins with the reign of their first Emperor Synmu in the year before Christ 660. Consequently the year of Christ 1693, which was the sixth year of the Nengo Genrokf, was the 2353 from Synmu. This Epoch is by them call'd Nin O, which properly speaking signifies, a great and powerful Lord, or Monarch, and in a more sublime sense, the very first.

*Nin O.*

*Nengo.*

The second Epoch made use of in Japan, is call'd Nengo. It was invented by the Chinese for a greater certainty in Chronology, than they thought their common Epochs would admit of, and it was not introduc'd in Japan till the reign of the thirty-sixth Emperor. It takes in a period only of a few years, commonly less than twenty, seldom beyond this number. The beginning, as also the proper figure to express it, are determin'd by the Emperor, which is done commonly in memory of some remarkable accident, or of some considerable alteration in church or state. As the Emperor hath the sole power of instituting them, so he can continue them as long as he pleases. The Japanese character expressing the Nengo, then current, when I was in Japan, the sixth year of which falls in with the year of Christ 1693, was pronounc'd

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Genrokf, which signifies the Happiness of Nature and Art, whereby the then reigning Mikaddo alluded to the desirable happiness and tranquillity of a private life, which the late Emperor his father resolv'd to lead after his resignation of the Crown. This Epoch is made use of in their Almanacks, Orders, Proclamations, Journals, Letters and Writings. In their printed Books, chiefly such as relate to History and Chronology, the current year of the Epoch Nin O is added to it. It must be observ'd that a new Nengo begins always with a new year, tho' it was order'd and instituted several months before. Sometimes also it happens, that altho' a new Nengo hath been already begun, yet the years of the preceding Nengo are continued in the title pages of their Books, their Letters, Journals, and so on. This I take to be owing either to the People's not liking the character expressing the new Nengo, or to its not being as yet known, which is not impossible in an Empire of so great an extent. Thus for instance, the almanacks of the first and second year of the Nengo Genrokf were printed with the fifth and sixth year of the preceding Nengo, Dsiokio, tho' it was then already expir'd. In this case however care is taken, that no error, or confusion, shou'd be occasion'd in their Chronology by such an inadvertency. And for this reason it was, that in the next almanack, which was that of the year of Christ 1690, the third year of the Nengo Genrokf then current, was set down accordingly, without any mention made of the two first. The character of a Nengo is compos'd of two, seldom of more figures, which are, and must be taken out of a particular table compos'd for this purpose.

There remains still a third Epoch, which is likewise made use of in the Chronology of the Japanese. This consists of Cycli or periods of sixty years, and the Japanese stand indebted for it to the Chinese, as they are also for their Nengo's. These sixty years arise from a combination of the Jetta, which are the names of the twelve Celestial signs, with the ten names of their Elements.

*Periods of 60  
years.*

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The characters of the Celestial signs being combin'd with those of the ten Elements five different times, or these six times with the former, there arise sixty compound figures or characters, each of which is taken for a year. When the sixty years are expir'd, a new Cyclus is begun, which runs again thro' all these several combinations. The Japanese use this period of 60 years, the better to ascertain the most remarkable occurrences in church and state, which are recorded in their Histories, and are referr'd under the current year of the Cyclus, as well as that of the two other Epochs Nin O and Nengo, by which means also they obtain a perpetual harmony between their own History and Chronology and that of the Chinese, with this difference however, that whereas the Chinese in their historical writings mention not only the year, but likewise the number of the Cyclus wherein such or such things happen'd, the Japanese on the contrary set down only the year. The Cycli of the Japanese are not number'd at all, the reason of which will appear plainly, if we consider the natural pride of this nation, and how far short they would fall, in this particular, of their neighbours the Chinese, who can shew a succession of Cyclus's for many centuries before the very foundation of the Japanese Monarchy. In the following History, which I propose to give of the succession of the Japanese Monarchs, I shall avoid troubling the Reader with all these different Epochs, tho' I thought it requisite to give some preliminary account of them.

*Their  
Celestial  
Signs.*

The Jetta, or twelve Celestial Signs of the Japanese, are

- |                       |                              |
|-----------------------|------------------------------|
| 1. Ne, the Mouse.     | 7. Uma, the Horse.           |
| 2. Us, the Ox or Cow. | 7. Tsitsuse, the Sheep.      |
| 3. Torra, the Tyger.  | 9. Sar, the Monkey.          |
| 4. Ow, the Hare.      | 10. Torri, the Cock, or Hen. |
| 5. Tats, the Dragon.  | 11. In, the Dog.             |
| 6. Mi, the Serpent.   | 12. I, the Boar.             |

*Their  
Hours.*

The same names are given, and in the same order, to the twelve hours of the natural day, and to the twelve

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parts, which every hour is by them divided into, by which means they are able to mention in their Histories, with great accuracy not only what day the most remarkable occurrences happen'd, but also what hour, and what part of the hour. It must be observ'd however, that what they call Day, is that interval of time between Sun-rise and Sun-set, and that the same is divided into six equal parts or hours, as is also the Night, from Sun-set to Sun-rise into six others. Hence it is, that their hours differ in length every day, that in the Summer the hours of the day are much longer than those of the night, and shorter on the contrary in the Winter.

As to their Elements, there are properly speaking but five, and it is only by giving two different names and characters to each of them, that they have rais'd the number to ten, which was absolutely necessary, because by their combination with the twelve Celestial Signs, repeated five times, they were to obtain the Cyclus of sixty years. The Names of their ten Elements are

*Their  
Elements.*

- |                |        |                |        |
|----------------|--------|----------------|--------|
| 1. Kino Je.    | Wood.  | 2. Kino To.    | Wood.  |
| 3. Fino Je.    | Fire.  | 4. Fino To.    | Fire.  |
| 5. Tsutsno Je. | Earth. | 6. Tsutsno To. | Earth. |
| 7. Kanno Je.   | Oar.   | 8. Kanno To.   | Oar.   |
| 9. Midsno Je.  | Water. | 10. Midsno To. | Water. |

In Fig. 72 hereunto annex'd, I have represented the Characters of the twelve Celestial Signs, those of the ten Elements, and those of the whole period of sixty years, as they arise from a combination of the former.

The beginning of the Japanese year falls in between the Winter Solstice and Spring Equinox, about the fifth of February. But as the Japanese are extremely superstitious in celebrating the day of the New Moon, they commonly begin it with the New Moon, which immediately precedes or follows the fifth of February. Thus the first year of the Nengo Genrokf, which in the Cyclus is call'd Tsutsno Je Tats, being the year of Christ 1688, began on the second of February, the second of Genrokf,

*Beginning of  
the Japanese  
Year.*



Characters of the un- Elements		甲	乙	丙	丁	戊	己	庚	辛	壬	癸
Characters of the twelve Celestial Signs		子	丑	寅	卯	辰	巳	午	未	申	酉
The Mouse Storm		子 子	丑 丑	寅 寅	卯 卯	辰 辰	巳 巳	午 午	未 未	申 申	酉 酉
The Ox or Goat On		丑 丑	寅 寅	卯 卯	辰 辰	巳 巳	午 午	未 未	申 申	酉 酉	戌 戌
The Tiger Storm		寅 寅	卯 卯	辰 辰	巳 巳	午 午	未 未	申 申	酉 酉	戌 戌	亥 亥
The Dragon Storm		卯 卯	辰 辰	巳 巳	午 午	未 未	申 申	酉 酉	戌 戌	亥 亥	子 子
The Snake Storm		辰 辰	巳 巳	午 午	未 未	申 申	酉 酉	戌 戌	亥 亥	子 子	丑 丑
The Horse Storm		巳 巳	午 午	未 未	申 申	酉 酉	戌 戌	亥 亥	子 子	丑 丑	寅 寅
The Goat or Sheep Storm		午 午	未 未	申 申	酉 酉	戌 戌	亥 亥	子 子	丑 丑	寅 寅	卯 卯
The Monkey Storm		未 未	申 申	酉 酉	戌 戌	亥 亥	子 子	丑 丑	寅 寅	卯 卯	辰 辰
The Dog Storm		申 申	酉 酉	戌 戌	亥 亥	子 子	丑 丑	寅 寅	卯 卯	辰 辰	巳 巳

FIG. 72. In the uppermost line of this plate, are the characters of the ten Elements of the Chinese and Japanese. In the two first columns, to the left, are the characters of the twelve celestial signs. In the remaining columns beginning from the right, are the characters of every individual year in the Cycle of sixty years, which is used both by the Chinese and Japanese, as they arise from a combination of the elements, with those of the celestial signs.



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in the Cyclus Tsutsnoto Mi, (of Christ 1689) on the twenty-first of January; the third of Genrokf, in the Cyclus Kano Je Uma, (of Christ 1690) on the Ninth of February; the fourth of Genrokf, in the Cyclus Kanoto Fitsuse (of Christ 1691) on the twenty-first of January; the fifth of Genrokf, in the Cyclus Midsno Je Sar, (of Christ 1692) on the seventeenth of February; and the sixth of Genrokf, (of Christ 1693) on the fifth of February. The Japanese have a Leap-year every other or third year, or seven Leap-years in nineteen common years.

## Chap. III.

Of the Ecclesiastical Hereditary Emperors in particular, and first of those, who govern'd from the beginning of the Japanese Monarchy till our Saviour's Nativity.



AM now come to the History and Succession of the Ecclesiastical hereditary Monarchs of Japan, but before I begin the same, I must not omit to take notice, that in their Historical and Chronological Books a new Reign begins always with a new Year. Tho' a new Emperor, as it frequently happens, becomes possess'd of the Throne, by death or resignation, several months before the Year is expir'd, yet all the remaining part of it is added to the Reign of his Predecessor. This is done, as they pretend, to avoid all Confusion in their Chronological Tables; for in their Historical Remarks upon the same they constantly mention what Month, and what Day of the Month every Mikaddo took possession of the Throne.

In writing this History of the Japanese Monarchy I consulted two Chronicles written and publish'd in Japan, wherein very little is said of the Lives of the Emperors, their Virtues and Vices, and the political Part of their Government; but their Names, their Descent and Birth,

*The beginning  
of new Reigns,  
how mention'd  
in their  
Histories.*

*Japanese  
Authors, from  
which this  
History was  
taken.*

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their Succession, the Time of their Reign, the Names of the Nengo's instituted by them, and how many Years they subsisted, the Place of their Residence and the like, are mention'd with more accuracy, with many more remarkable occurrences, as they happen'd under each Reign, such as for instance: The building and consecrating of considerable Sintos or Budsdo Temples; the Birth and Death of great Heroes, eminent Priests and other illustrious Persons; the Rise and Fall of great Ministers at Court; Rebellions, Wars, Fires, appearances of Comets, new Stars never seen before, and strange Meteors; Earthquakes, Famines, Plagues and other epidemical Diseases; the coming over of new Idols, Priests, People, or Things from foreign Countries; the publication of Books of Note; the Institution and Celebration of Festival-days in Honour of their Gods, Saints and Heroes; the time, when some of their Idols were cut or carv'd, or carried from one Temple to another, with the Names of the Work-men; the Appearances of their Gods and Spirits, the wonderful Discovery of their Idols, great Things spoke and foretold, and Miracles wrought by them; as also the most remarkable things which from time to time happen'd in China. Of all these, and many more mention'd in these two Japanese Authors, I have extracted only, what was necessary to my present purpose, or what was thought would not prove unworthy the Readers Attention.

*Dai 1.*  
*SYNMU.*

SYN MU, and with his full Title Syn Mu ten Oo, founded the Japanese Monarchy in the 58th year of the 35th Chinese Cyclus, when Teikwo, or according to the Chinese pronunciation, Hoyvam was already enter'd the eighth year of his Reign, in the year before Christ 660, and the 78th of his Age.

He was before that time call'd Jwa Fikono Mikotto, and was the fourth and youngest of his Brothers, who preceeded him in the Government, but liv'd so inconsiderable a time, and reign'd in such an obscure manner, that the Foundation of the Empire, with the Title of

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Nin O, that is, the Supreme of all Men, is by all Japanese Writers unanimously attributed to him, as to their Julius Cæsar.

He civiliz'd the Inhabitants of Japan, which was then call'd Akitsussima, introduc'd Chronology among them, dividing the Time into Years, Months and Days, and made a thorough Reformation in the Laws and Government of the Country.

In the 59th Year of his Reign, which was the 601 before Christ, 346 Years after the Death of Siaka, on the 14th Day of the ninth Month, was born in China, in the Province Sokokf, the great Philosopher Roosi. He was already fourscore and one Years old, and grey, when his Mother was brought to bed of him, for which reason he was call'd Roosi, which signifies an Old Child, this word being compos'd of Roo, Old, and Si, a Child. The Soul of Kassobosats, Siaka's Companion and chief Disciple, is believ'd to have by Transmigration dwelt in him; and yet his Doctrine is entirely different from that of Kasso-batz. Siaka taught his Followers the Immortality of our Souls, the reward of our actions in a future Life, and how necessary the Practice of Virtue in this Life, is to all who aim at a State of Bliss in the next. Roosi, on the contrary, absolutely denied these important Truths, and maintain'd that all our Happiness consists in living long and well. In pursuance of these Notions he endeavour'd to find out by Alchymy an universal Medicine, which could prolong his Life, if not render him immortal. The same attempt was made afterwards by his Disciples, and the Adherents of his Sect, with as good Success, as our European Philosophers can boast to have had in their searches after the Philosopher's Stone. He liv'd 84 Years.

About this Time, in the Year before Christ 600, foreign Idols were first brought into Japan, and worship'd in Khumano.

Synmu reign'd 79 Years, and having secur'd the Throne to his Posterity, he died in the 157th Year of his Age. With his Reign begins the Japanese Aera Nin O.

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*Dai II.*

*SUI SEI.*

SUI SEI, Synmu's third Son, succeeded his Father in the 80th Year of his Reign, the 580th before Christ, and the 51st of his Age.

*Birth of  
Confutius.*

In the 30th Year of his Reign, the 399th after the Death of Siaka, and the 551st before our Saviour's Nativity, on the fourth Day of the eleventh Month, was born in China, in the Province of Rokokf, the illustrious Philosopher KOOSI, and according to the Chinese Cumfusu, who is by our European Writers call'd Confutius. The Chinese Writers mention, that at the time of his Birth a Music was heard in Heaven, that the Stars came down nearer to the Earth, and that when the Child was wash'd, two Dragons attended him; that Nature had mark'd his Forehead with a small eminence, or pimple, like that of the Emperor Siun, that his Face resembled that of the Emperor Gio, and that in short he had all the marks of a future Sesin, that is, a Person of incomparable Understanding and profound Learning. His Stature, when he came of Age, was majestick and noble, for he was 9. Sak and 6. Sun high. His writings, chiefly such as relate to moral Philosophy, are not unknown in Europe. By his writings wherein he display'd all his learning for the universal benefit of mankind, by his virtuous and exemplary life, and by the great number of his disciples, who were never less than 3000, he attain'd to such an eminent degree of fame and reputation among his own Countrymen, as well as in Japan, that after his death Temples were erected to his memory, wherein a profound adoration and almost divine worship is paid him to this day. He died in the 74th. year of his age.

*Dai III.*

*ANNEI.*

Sui Sei reign'd thirty three and liv'd eighty four years. His Son ANNEI succeeded him in the year of Synmu 113, before Christ 548, and the twentieth of his age.

In the thirty second year of his reign, which was the year before Christ 516, was born in China, in the Province Rokokf, Ganquai, a very learned Man, and an eminent disciple of Confutius. It is said of him, as something remarkable, that in the eighteenth year of his



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age he turn'd perfectly grey, and look'd like an old man. He liv'd but thirty two years. The Soul of Quosobosatz is believ'd to have by transmigration dwelt in him.

Annei reign'd thirty eight and lived full fifty seven years.

His second Son I TOKU succeeded him in the year of Synmu 151, the 511th before Christ, and the forty fourth year of his age. *Dai IV.  
I TOKU.*

In the fourth year of his reign he remov'd his Court and Residence to Keitz where he died, after a reign of thirty five years, in the seventy seventh year of his age.

His Son KOSIO succeeded him in the year of Synmu 186, the 476 before Christ, and the thirty third of his age. *Dai V.  
KOSIO.*

In the fifth year of his reign a War arose between the Provinces Jetz and Go, which is the first war mention'd in the Japanese Histories.

He reign'd near eighty three years, and died in the hundred and fifteenth year of his age.

His second Son KOAN succeeded him in the year of Synmu 269, before Christ 392, and the thirty sixth year of his Age. *Dai VI.  
KO AN.*

He remov'd his Residence to Muro in Farima, and some years after to Khuroda.

Under his reign appear'd a Comet in China, and there was such an Eclipse of the Sun in Japan, that the day, according to their expression, was suddenly converted into a dark night.

He reign'd hundred and one, and liv'd hundred and thirty seven years.

His eldest Son KOREI, otherwise call'd Kosii, succeeded him in the year of Synmu 371, before Christ 290, and the fifty third of his age. *Dai VII.  
KOREI.*

In the sixth year of his Reign, which was the year before Christ 284, the lake and river Oomi in the Province of this name sprung up suddenly in one night.

In the thirty-third year of his reign, before Christ 257, was born in China the great Tyrant Sinosikwo.



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In the forty-sixth year of his reign, before Christ 244, the Empire of Japan was first divided into thirty-six Provinces.

He reign'd 76 and liv'd 128 years.

*Dai VIII.* His son KOOKIN succeeded him in the year of  
*KOOKIN.* Synmu 447, before Christ 214, and the 60th of his age.

He remov'd his court and residence to Karutz.

About this time reign'd in China, Sikwo or Sino Siko, of the family of Cin, a Prince no less famous in Chinese and Japanese Histories for his profuseness and magnificence, than he was dreaded by his subjects for his unparallel'd cruelty and tyrannical Government. He came to the Throne of China in the year before Christ 246, and died after a reign of thirty-seven years, in the fiftieth year of his age. Of the many Instances of his lavishness and tyranny, which are set down in my Japanese Authors, I will transcribe only a few. He once caus'd a large Lake to be dug up, and to be fill'd with Chinese Rice-beer, which being done, he sail'd over it in boats with his Mistresses naked. He built the famous Chinese Wall, which is 300 German Miles long, to secure his Empire against the irruptions of the Tartars. He sent 300 young Men, and so many young Women beyond Sea, under the command of one of his Physicians, who perswaded him to it, in order to look for, and to bring over the Plants and other necessary Ingredients, for preparing an universal Medicine, which he was very desirous to have. This Physician went over with his gallant Colony into Japan, and settled there, far from harbouring any thoughts ever to return to China. He built the famous Palace Kanjoku, which is as much as to say, a great House resembling Heaven, the floors whereof were cover'd with Gold and Silver, and the whole Palace so costly, large and magnificent, that afterwards it turn'd into a Proverb. It was set on fire, and burnt in the year before Christ 205, by order of Kool, who set up against the family of Cin, and having put to death the Emperor Syse, Sikwo's successor, possess'd himself of the Throne. The Japanese

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and Chinese Histories mention, that it burnt for the space of three months, before it was quite laid in ashes, from whence its largeness and extent may be conjectur'd. He was extreemly cruel with regard to his subjects, and thought the greatest torments too small a punishment for even their most inconsiderable faults. On this account he is mention'd as the first of the three famous Chinese Nero's, Sinosiko, Katsuwo and Tsuwo, of ever dreadful memory.

Kookin reign'd 56, and liv'd 116 years.

He was succeeded by his second Son KAIKWO, or Kai Quo, in the year of Synmu 504, before Christ 157, and the fifty-second year of his Age. *Dai IX. KAIKWO.*

This Emperor in the third year of his reign remov'd his court and residence to Isagawa.

In the seventeenth year of his reign, before Christ 140, three violent Earthquakes happen'd in China, and the next year the moon appear'd of a purple colour.

In the nineteenth year of his reign, before Christ 138, the first Nengo was begun in China, by the Emperor Koo Bu, not long after his accession to the throne. Nengo is a particular Epoch commonly dated from some remarkable incident, and express'd by two characters. It is not limited to a certain number of years, but continues as long as the Emperor pleases. The character of this first Nengo was Ken Ken.

He reign'd fifty-nine years, and died at Isagawa 111 years old.

His Son SIUNSIN, or SIUSIN, succeeded him in the year of Synmu 564, before Christ 97, and the 52d year of his age. *Dai X. SIUSIN.*

In the fourth year of his reign, before Christ 93, he remov'd his court and residence to Siki.

In the seventh year of his reign, before Christ 90, was a great mortality in Japan.

In the eleventh year of his reign, before Christ 86, was first erected the title and office of Seogun, who hath the direction of all military affairs, and the command of

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the army in case of war, or rebellion. The Emperor conferr'd this title on one of his sons.

In the nineteenth year of his reign, before Christ 78, the first Fune, Merchant-ships and Men of War, were built in Japan.

In the sixty-eighth year of his reign two Moons were seen in the East.

Siusin reign'd 68, and liv'd 119 years.

*Dai XI.* SYNIN, his third son, succeeded him in the year of  
*SYNIN.* Synmu 632, before Christ, 29, and the 41st of his age.

In the first year of his reign they had ripe Peaches in China late in Autumn.

In the thirty-sixth year of his reign it rain'd Stars from Heaven in Japan.

In the fortieth year of his reign, on a clear and serene day, there arose of a sudden in China a violent storm of thunder and lightning: Comets, Fiery-Dragons and uncommon Meteors appear'd in the Air, and it rain'd fire from Heaven.

In the sixtieth year of his reign they begun to make Fish-ponds in Japan, to cultivate Rice-fields, and to inclose the same with ditches.

In the sixty-fifth year of his reign, in the seventh month, many People were kill'd in China by lightning and hail. This storm was follow'd by so dreadful a famine, that People kill'd and eat one another.

In the eighty-eighth year of his reign an extraordinary swift Horse was brought over from the Indies into Japan. He could run a thousand miles a day. (A race between this Horse and the famous Horse of Ali, would have been a very diverting sight.)

In the ninety-fifth year of his reign, Bupo, otherwise call'd Kobotus, came over from the Indies into Japan, and brought over with him, on a white Horse, the Kio or Book of his Religion and Doctrine. A temple was afterwards erected to him, which is still call'd Fakubasi, or the Temple of the White Horse. Ever since that time, the foreign Pagan worship of the Chinese and other Nations

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begun to spread in Japan, and the number of temples and religious houses was from time to time considerably increas'd.

The reign of this Emperor is the longest of any that sat upon the throne of Japan, for he reign'd 98 years, and liv'd 139.

I must not forget, before I close this Chapter, to take Notice: That in the 29th year of the reign of this Emperor, which was the 661 year of Synmu, the sixth and last year of the Chinese Emperor AI, by the Chinese call'd HIAO N GAI TI, (who was then already expir'd and succeeded by the Emperor HIAO PIM TI) and the second year of his last NENGO, was born CHRIST, the Saviour of the World, and that in the 66th year of the reign of SY NIN, which was the ninth year of the reign of the Chinese Emperor KWOO BU, he was crucify'd, buried, and rose again from the dead, supposing that his death happen'd in the 33d year of his Age.

### Chap. IV.

Of the Ecclesiastical Hereditary Emperors, who liv'd and govern'd with an unlimited Authority from the Birth of our Saviour to Joritomo, the first Secular Monarch.



EIKOO, Synin's third son, succeeded his father in the year of Synmu 731, the 71st after our Saviour's Nativity, and the 84th of his Age. *Dai XII. KEKO.*

In the twenty third year of his reign a new Island rose up near Japan, from the bottom of the Sea. It was call'd Tsikubasima, and consecrated to Nebis, who is the Neptune of the Japanese. Three years after a Mia, or Temple, call'd Takajanomia, was built upon the said Island in honour of Nebis, and a sufficient number of Bonsey's or Priests appointed to attend it. This Temple,

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in succeeding ages, became very famous and rich, and the Island it self is said to have been always free from Earth-quakes.

He reign'd sixty years, and liv'd hundred and forty three.

*Dai XIII.* SEI MUU, his fourth Son succeeded him in the year  
*SEI MUU.* of Synmu 791, of Christ 131, and the forty ninth of his age.

He remov'd his Court and Residence to Sigga in the Province Oomi.

In the sixth year of his reign he settled the confines of all the Provinces of his Empire.

He reign'd 60 years, and liv'd hundred and eight.

*Dai XIV.* TSIUU AI, the second Son of Sei Mu's Sister, (who  
*TSIU AI.* was married to Jamatta Dakino Mikotta,) and Keko's Grandson, succeeded him, in the year of Synmu 852, of Christ 192 and the forty fourth of his age.

He made his way to the Throne by the murder of Kumasi Usomu Kuno Mikotto.

He reign'd but nine years, and died fifty two years old.

*Dai XV.* SINGUKOGU, or Dsin Guukwoo Guu, succeeded  
*SINGU-* him in the year of Synmu 861, of Christ 201, and the  
*KOGU.* thirtieth of her age.

She was the deceased Emperors relict, and besides entitled to the Succession, by the relation she bore, in the fifth degree, to the Emperor Keikoo.

She carried on war against the Coreans, and at the very beginning of her reign went over with a numerous Army, which she commanded in person, but finding herself with child in a foreign Country, she hasten'd back to Japan, and was brought to bed (in Tsikusen, in the Province Mikassa, where she then resided) of a Son, who was in his younger years call'd Wakono Oosi, but when he came of age, and to the throne, Oosin Ten Oo, and after his death Jawatta Fatzman, which is as much as to say, the Mars of Jamatta, having been for his heroic and virtuous actions related among the Gods of the Country. She



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resided in Tsikusen, but frequently remov'd her Court from one place of that Province to another. She died after a glorious reign of seventy years, in the hundredth year of her age, and was after her death related among the Goddesses of the Country by the name of Kassino Dai Miosin.

During the reign of this Empress Earthquakes, Rebelions, Robberies, and other Calamities desolated the Empire of China.

OOSIN, or Woosin, her only Son succeeded her, in the year of Synmu 930, of Christ 270, and the seventy first of his age. *Dai XVI. OOSIN.*

He was a great Prince both in peace and war, and a true Father of his Country, which he govern'd forty three years with great prudence and clemency. He died hundred and thirteen years old, and was after his death honour'd with the divine Title of Fatzman, which is as much as to say, the Mars of the Japanese, and brother of Ten Sio Dai Sin.

NINTOKU, his fourth Son, succeeded him in the year of Synmu 973, of Christ 313, and the twenty fourth of his age. *Dai XVII. NINTOKU.*

In the sixty eighth year of his reign a monstrous Child was born in Fida with two faces, four arms, and four feet.

He was a good and virtuous Prince, very much beloved by his Subjects, to whom he remitted the Taxes at different times.

He reign'd eighty seven, and liv'd 110 years. In Tsinokuni where there is a Temple built to his memory they call him Naniwa Takakuno Mia Korefirano Dai Mio Dsin.

His eldest Son RITSIU succeeded him in the year of Synmu 1060, of Christ 400, and the seventy second of his age. *Dai XVIII. RITSIU.*

He resided at Koos in the Province Jamatto.

He reign'd 6 years and died in the seventy eight year of his age.

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*Dai XIX.*

*FAN SEI.*

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FAN SEI, his younger brother, and Nintoku's second Son, succeeded him in the year of Synmu 1066, of Christ 406 and the fifty fifth of his age.

He resided at Siwagaki in the Province Kaawaats.

He reign'd eight years, and liv'd sixty three.

*Dai XX.*

*INKIOO.*

INKIOO, Fansei's younger brother, and Nintoku's youngest Son, succeeded his brother in the year of Synmu 1074 of Christ 414, and the thirty ninth of his age.

He resided at Aska in Jamatto.

He sent over to China for a Physician of that Country, to take care of his health.

He reign'd forty years, and died in the eightieth year of his age.

*Dai XXI.*

*ANKOO.*

ANKOO, Inkioo's second Son, succeeded his Father in the year of Synmu 1114, of Christ 454, and the fifty fourth of his age.

He resided in Jamatto.

His reign was but short, for in the third year after his accession to the throne, Maijuwa, a near relation of his, rebell'd against him, conquer'd and kill'd him, in the fifty sixth year of his age.

*Dai XXII.*

*JUURIKU.*

JUURIKU, Ankoo's younger brother, and Inkioo's fifth Son succeeded him in the year of Synmu, 1117 of Christ 457.

It is said of this Emperor, that he was born grey. Hence it is perhaps, that some Authors put his accession to the throne in the seventy first year of his age, which doth not agree with the Chronology, and the age of the Emperours his Predecessors.

He revenged the death of his brother on Maijuwa, or, as some call him Maijuwano o sin, whom he put to death.

In the seventh year of his reign he married the Princess Wakaki, declar'd her Empress, and at the same time made a law, which still subsists, importing, that the Children of that of the Dairis wives, who was declar'd Empress, should be acknowledg'd as lawful Heirs of the Crown.

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In the ninth year of his Reign the first Putjes were coin'd in Japan by one Sinka.

He reign'd twenty three Years. How long he liv'd is uncertain.

His second Son SE NE succeeded him in the year of Synmu 1140 of Christ 480. and the 37th of his age. *Dai. XXIII. SEI NEI.*

He reign'd but five years and liv'd forty two.

GEN SOO, the Emperor Ritsius's Grandson, succeeded Se Ne, in the year of Synmu 1145, of Christ 485, and the 46th of his age. *Dai XXIV. GEN SOO.*

He reign'd three years and resign'd. He liv'd 85 years.

His Brother NINKEN succeeded him, in the year of Synmu 1148, of Christ 488, and the 41st of his age. *Dai XXV. NINKEN.*

He reign'd eleven years and liv'd fifty one.

His Son BURETZ succeeded him in the year of Synmu 1159, of Christ 499. *Dai XXVI. BURETZ.*

He was a cruel and barbarous Prince. He took great delight in cutting off People's Heads unawares. He ript open, with his own barbarous hands, the bellies of women with child, on which occasion 'tis said that Fire fell from Heaven, and that the Emperor, to guard himself against it, caus'd a room to be built all of stone. He gave many other instances of his unparallel'd Cruelty. He pluck'd off people's nails from their hands and feet, of which my Japanese Author says he order'd Spades to be made for digging up roots. He tortur'd others, by plucking their hairs out of all parts of their Body. Others he commanded to climb up high Trees, and when they were got to the top of them, he would shoot at them with arrows, or order the Trees to be saw'd, or shaken, till they tumbled down, which gave him great diversion, and could make him laugh very heartily. In this barbarous manner he reign'd eight years. How long he liv'd, and how he died, is not mention'd.

KEI TEI succeeded him in the year of Synmu 1167, of Christ 507, and the 54th of his age. *Dai XXVII. KETE.*

He was the Emperor Oosin's great Grandson, born of

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the Princess Fkoarusi, who was that Emperor's Grand-daughter.

He resided at Tsutsuki, in the Province Jamasijro, from whence he remov'd his Court to Fotoguani in the same Province.

In the twelfth year of his reign, which was the year of Christ 519, Darma, a great Devotee and Prophet of the Heathens, who was the third Son of Kasiwo, and the 28th Successor upon the holy See of Siaka, came into China from Seitensiku, that is, the Western Heavenly Country, whereby must be understood the Continent of India, which lies to the West of China.

Kei Tei, died after a glorious Reign of twenty seven years, in the eighty first year of his age. His death was universally lamented. His Successor deified him in Jetsijsin, and honoured him with the divine Title, Askano Dai Mio sin.

*Dai XXVIII.  
ANKAN.*

He was succeeded by his Son AN KAN, in the year of Synmu 1194, of Christ 534, and the sixty-ninth of his age.

Ankan resided in Jamatto, and died after a short reign of two years.

Three years after his death he was likewise deified, and is now worship'd as protector of the Province Jamatto, by the Name of Kimbo Senno Gongin.

*Dai XXI.  
SENKWA.*

SENKWA, his younger Brother succeeded him in the year of Synmu 1196, of Christ 536, he himself being already seventy years of age.

He remov'd his court and residence to another place in the same Province.

He reign'd near four years, and died, after he had first deified his Brother, and acknowledg'd him as Tutelar God of Jamatto.

*Dai XXX.  
KIMME.*

KIN MEI, or more elegantly pronounc'd Kim Me, another Son of the Emperor Ke Te, succeeded his Brother in the year of Synmu 1200, of Christ 540, and the thirty-second of his Age.

He resided in the little Province Skinnokori.

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He was a very religious Prince, and very favourably inclin'd to the foreign Pagan Budsdo Worship, which during his reign spread with great success in Japan, inso-much that the Emperor himself caus'd several temples to be built to foreign Idols, and order'd the Idol of Buds, or Fotoge, to be carv'd in Fakkusai that is in China.

My Japanese Author, mentions what follows, as something very remarkable, and says, that it happen'd in the thirty-first year of his reign, and contributed very much to the advancement of the Budsdo Religion. About a thousand years ago, says my Author, there was in Tsiuten-siku (that is the middle Tensiku, whereby must be understood the Country of the Malabarians, and the Coasts of Cormandel in India) an eminent Fotoke, call'd Mokuren, a Disciple of Siaka. About the same time the Doctrine of Jambadan Gonno Niorai (that is, Amida, the great God and Patron of departed Souls) was brought over into China, or Fakkusai, and spread into the neighbouring Countries. This Doctrine, continues he, did now manifest itself also in Tsinokuni, or Japan, at a place call'd Naniwa, where the Idol of Amida appear'd at the entry of a Pond, environ'd with golden Rays, no body knowing how it was convey'd thither. The pious Emperor in memory of this miraculous event, instituted the first Nengo in Japan, and call'd it Konquo. The Idol itself was by Tonda Josijmitz, a Prince of great Courage and Piety, carried into the Country of Sinano, and placed in the Temple of Sinquosi, where it afterwards by the name of Sinquosi Norai (that is the Norai or Amida of Sinquosi) wrought many great Miracles, which made that Temple famous all over the Empire. Thus far my Japanese Author.

Kimme reign'd thirty-two and liv'd sixty-three years.

He was succeeded by his second Son FIT ATZU, or FINT ATZ, in the year of Synmu 1232, of Christ 572. *Dai XXXI.  
FIT ATZU.*

My Author makes no mention of his Age, but sets down the following remarkable events, which happen'd during his reign.



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In the third year of his reign, on the first day of the first month, was born, at the Emperor's court, Sotoktais, the great Apostle of the Japanese. His birth was preceded and attended with several remarkable circumstances. His Mother one night in a dream saw herself environ'd with Celestial Rays, as bright as the Sun, and heard the following Words address'd to her: I the holy Gusobosatz must be born again to teach the world, and therefore I descend to enter into thy Womb: Upon which she awaked and found herself with child. Eight months after she heard the child speak distinctly in her womb, and in the twelfth month she was, not only without any pain, but with great delight and pleasure deliver'd of a Son, who was then nam'd Fatsisino, and after his death call'd Tais and Sotoktais. The child very early gave tokens of his future greatness and piety. Devotion and prayers were his greatest delight in his tenderest years: When but four years old, and once in fervent prayers, the bones and relicks of the burnt body of the great Siaka were in a miraculous manner deliver'd into his hands.

The Idol Worship in general increas'd greatly in Japan during this Emperor's reign. Abundance of Idols, and Idol-carvers, and Priests, came over from several Countries beyond Sea.

In the sixth year of his reign an Edict was made publick, importing, that on six several days of each month all living creatures whatsoever should be set at liberty, and that those of his subjects, who had none, would do well to buy some on purpose, that they should not want opportunities on those days to give publick proofs of their merciful disposition towards these Creatures.

In the eighth year of his reign the first Image of Siaka was brought over from beyond Sea, and carried to Nara into the Temple of Kobusi, where it is still kept in great veneration, possess'd of the chief and most eminent place in that Temple.

In the fourteenth year of his reign, one Moria, a great

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Antagonist and profess'd Enemy of Sotoktais occasion'd great troubles and religious dissensions in the Empire. He bore a mortal hatred to all the Fotoge, or Idols of the Country, which he took out of the Temples and burnt, wherever he could come at them. But within two years time his Enemies got the better of him, for he was overcome, and paid with his life for his presumptuous Enterprize. 'Tis added, that having thrown the ashes of the Idols, which he had burnt, into a lake, there arose suddenly a most dreadful Storm of thunder, lightning and rain.

He reign'd fourteen years. How long he liv'd is not known.

He was succeeded by JOO MEI, his fourth Son, in the year of Synmu, 1246, of Christ 586. *Dai XXXII.  
JOO MEI.*

My Author is entirely silent about the age of this Emperor, and that of some of his successors.

Under his reign Moria was defeated and kill'd, and the Temple Sakatatina built in the small Province Tamat-sukuri, in memory of this event.

He reign'd only two years.

SIU SIUN, his Brother, succeeded him in the year of Synmu 1248, of Christ 588. *Dai XXXIII.  
SIU SIUN.*

In the third year of his reign, in the seventh month, the Empire of Japan was first divided into seven large tracts of land, call'd Goki Sitzu Do, which division (whereof I have given a more particular account, in the fifth Chapter of the first Book) still subsists, and is to be observ'd in all their Maps.

He reign'd five years and dy'd.

SUIKO, or Syko, the Emperor Kimme's second Daughter, and the Emperor Fitatz his Relict, succeeded Siusiun on the throne, in the year of Synmu 1253, of Christ 593. *Dai XXXIV.  
SUIKO.*

In the fifth year of her reign, a foreign Prince (of Fakusai) came over to her court, purely to pay his respects to Sotoktais.

In the sixth year of her reign, a Crow and Peacock

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was brought over from beyond Sea, as a present to the Empress. Both kinds are still subsisting, and the Crows particularly multiplied to such a degree, that at present they do a great deal of mischief.

In the seventh year of her reign, all Japan was shook by Earthquakes in a dreadful manner, and vast numbers of Buildings were overthrown and swallow'd up.

The next year fire fell from Heaven, and after that, such a quantity of rain, that many towns were set under Water.

In the tenth year of her reign, a religious Book, call'd Rekkotoso, was brought over from Fakkusai.

In the twelfth year, the Empress caus'd a Statue of Siaka to be cast in Brass. This Statue was afterwards melted down to coin Money, and another of plaister, or Stuck, put into its place. The same year, Gold was first brought over into Japan from Corea.

In the twenty-first year of her reign, Darma is said to have appear'd to Sotoktais, in the Province Jamatta, on the mountain Katta Joka; and 'tis added, that they made verses extempore, one upon another.

In the twenty-eighth year of her reign, on the twenty-second day of the second month, died Sotoktais in the forty-ninth year of his age.

In the thirty-fifth year of her reign, a swarm of strange Flies was observed in the Country, which made a great humming noise, and did much mischief.

Suiko died after a reign of thirty-six years.

*Dai XXXV.  
DSIOME.*

DSIOME, the Emperor Fitatz his Grand-son, succeeded her, in the year of Synmu 1289, of Christ 629.

He resided in Jamatto.

In the third year of his reign, on the first day of the first month, was born in Japan the great Devotee Giennes Giosa, founder of the religious order of Japanese Hermits, or Jammabos, as they are call'd, that is, Mountain-Priests, or Religious Persons living in the mountains, woods and desarts. The same year appear'd a Comet.

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(A full account of this order is given in the fifth Chapter of the third Book of this History.)

In the twelfth year of his reign, on the seventh day of the second month, a Star was observ'd in the Moon.

He reign'd twelve years.

KWOOGOKU, his Imperial Consort, and the Emperor Fitatz's daughter by adoption, succeeded him in the year, of Synmu 1302, of Christ 642. *Dai XXXVI. KWOO GOKU.*

In the second year of her reign, five differing colours were observ'd in the sky. The same year in the fourth month, there fell a great deal of Hail.

She reign'd three years.

KOO TOKU, her younger Brother, succeeded her in the year of Synmu 1305, of Christ 645. *Dai XXXVII. KOO TOKU.*

He remov'd his Miaco, or residence and court, to Nagora Tojosaki.

He was the first that honour'd his Ministers, and other Officers of his Court, with titles and marks of distinction, according to their several ranks and stations. He also regulated, after what manner due respect should be paid to Secular persons, not belonging to his court, but plac'd in civil Employments.

The years being till then computed only by the Nin O Epocha, or from the beginning of the reign of Synmu, the founder of the Japanese Monarchy, he brought shorter Periods, call'd Nengo's, in use, and order'd the same to be observ'd throughout his Empire. These Nengo's however were not of his own invention, but introduced by him in imitation of the Chinese, where they had been in use for several Centuries, having been begun by the Chinese Emperor Koo Bu, soon after his accession to the throne, about 140 years before our Saviour's Nativity. They are compos'd, as I have shewn above, of two Characters, and commonly dated from some remarkable event. As it lies wholly in the Emperor's will and pleasure to begin and to characterize them, so he can let them continue as long as he pleases, or till some remarkable alteration in church or state gives birth

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to a new one. In their Letters, Books of accounts, almanacks, and in daily conversation, these Nengo's are commonly made use of, it being much the easier and shorter way of computing. In their Annals and Histories, and other printed Books, the year of Nino is added. The first Nengo was Fakutsij, and begun with the sixth year of the reign of this Emperor, which was the year of Synmu 1310, of Christ 650. It continu'd twenty two years, viz, to the first year of the reign of the Emperor Ten Mu.

He reign'd ten years.

*Dai*  
*XXXVIII.*  
*SI ME.*

SI ME, Kwoo Goku's daughter, an unmarried Princess, succeeded her Uncle in the year of Synmu 1315, of Christ 645.

She soon remov'd her court and residence to Fonga in Jamatto, and in the last year of her reign to Asakura.

She reign'd seven years, during which time her Uncle's first Nengo was continued.

*Dai*  
*XXXIX.*  
*TENTSII.*

TENTSII, Dsiome's Son, and the Empress Kwoo Goku's her Itoku, succeeded Si Me in the year of Synmu 1322, of Christ 662. (Itoku's are as much as Cousins, or the Father's or Mother's Brother or Sister's Son.)

In the fourth year of his reign, was built the famous Temple See Guansi, and its chief Idol carved by that famous Master Kassiga, who for his incomparable skill in this sort of workmanship, was sainted after his death.

In the sixth year of his reign, he remov'd his court and residence to Siga, in the Province Ootz.

In the tenth year of his reign a monstrous Stag with eight Legs was shewn in the Province Tsikugo.

He reign'd ten years.

*Dai XL.*  
*TEN MU.*

TEN MU his younger Brother succeeded him in the year of Synmu 1332, of Christ 672.

It was not without great trouble and difficulty this Emperor got himself possess'd of the Throne, which was disputed him by his younger Brother Oto Mo No Oosi, who resolv'd to maintain his claim to the crown by force of arms, and at the head of a numerous army. But this



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unhappy Pretender was entirely defeated in five month's time, when out of despair he ript open his own belly. His body was honourably interr'd in the Temple Okamoto, situate in the Province Jamatto, in the ninth month of his Brother's reign.

In memory of this Victory Ten Mu instituted the Nengo Fakwo, which continued fourteen years, till the beginning of the third Nengo Siuwu.

In the second year of his reign, was built the famous Temple Midera. The same year the holy Book Issaikio, which is a sort of a Prayer-book, was brought over from China.

In the third year of his reign, Silver was brought over from Tsussima, where they had begun to dig and to work it.

In the fourth year of his reign, on the fourth day of the fourth month, the first Matsuri was celebrated at Nara and Tatzta, which Example was afterwards followed by several other places in the Empire. Matsuri is a great festival day, celebrated in honour of that God, who is acknowledg'd as the particular Patron and Protector of a Place, and it is celebrated with all the Pomp and Splendour imaginable, with solemn Processions, pompous Plays, Dances, musical Concerts, and other Diversions.

In the seventh year of his reign, in the sixth month, fell Hail as big as Peaches.

In the eighth year they had ripe Peaches at Ikedamura, in the first month, which falls in with our February.

The same year, on the third day of the eleventh month, the Sky appeared very luminous to the East, and as it were all in a flame.

In the ninth year, the use of silver Money was forbid, and in its stead brass Sennis coin'd, which are by foreigners call'd Puties.

About this time the Empire of Japan was divided into sixty six Provinces. (The Islands Iki and Tsusima, which formerly belong'd to the Kingdom of Corea,

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having been conquer'd and annex'd to the Empire of Japan, in the preceeding Century, there are now in all sixty eight Provinces.)

In the thirteenth year of his reign, on the fourteenth day of the tenth month, happen'd a violent Earthquake.

In the fourteenth year of his reign, a new Nengo, call'd Suiwu, was instituted, which continu'd but one year.

The same year, the Emperor died, on the ninth day of the ninth month. His death occasion'd fresh Troubles at the Ecclesiastical Court, rais'd about the Succession by Ootzno Osi.

*Dai XLI.  
DSITO.*

DSI TO, the Emperor Tenmu's Imperial Consort, and also his Neice, succeeded her Husband and Uncle, the pretensions of Ootzno Osi notwithstanding, in the year of Synmu 1347, of Christ 687.

She resided at Fusiwara in Jamatto.

In the sixth year of her reign, the first Sakki, or Rice Beer, was brew'd in Jekisinokori, in the Province Oomi.

She reign'd ten years.

*Dai XLII.  
MONMU.*

She was succeeded by MONMU, Ten Mu's Grandson, in the year of Synmu 1357, of Christ 697.

Soon after his accession to the Throne he begun a new Nengo, call'd Gen, which continu'd four years, and was follow'd by the Nengos, Tenpo of three years, and Keewuun of four years, but little us'd.

He was the first that granted Tsiaps, or particular Coats of Arms, to each Province, which was done in the eighth year of his reign.

In the ninth year he caus'd a square measure, (by the Japanese call'd Seo and Maas, by the Dutch Ganten, three of which contain exactly four pound of Rice, Dutch weight) to be made of wood, and to be sent as a Pattern into all the Provinces of his Empire, with strict orders that thenceforward it should be a standard for measuring of Rice, Corn, and other Grain.

*Dai XLIII.  
GENMEI.*

He reign'd eleven years.

GENMEI, the Emperor Tentsij his Daughter suc-

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ceeded him by virtue of her hereditary right, in the year of Synmu 1368, of Christ 708.

She resided at Nara.

She instituted a new Nengo, Wat To, which continu'd seven years, till the Nengo Reiki.

In the first year of her reign, she order'd Money to be coin'd in Gold and Silver, but the latter was again prohibited the next year. The same first year was born Abenokamar, a Prince of the Imperial blood, very famous in Japanese Histories.

In the third year of her reign was built the famous Temple Koobokusi, where there is an Idol of Siaka, cast in a mixt metal of brass and gold, by the great Master Taisoquan.

In the sixth year of her reign she settled the Names of all the Provinces, Cities and Villages throughout the Empire, and order'd that they should be enter'd into the publick Records.

She reign'd seven years, and died.

She was succeeded by GENSIOO, the Emperor *Dai XLIV.*  
Tenmu's Grand-daughter by his Son, in the year of *GENSIO.*  
Synmu 1375, of Christ 715, in the ninth month.

This Empress instituted the Nengos Reiki of two, and Jooro of seven years.

Her reign is particularly famous for the miraculous appearance of the Gods, Khumano Gongin, Amida, Jakusi, Sensiu Quamwon, and Bissammonten, in several parts of the Empire.

In the fifth year of her reign she made new regulations concerning the dress of women.

She reign'd nine years, and resign'd the Crown to Sioomu her Brother's Son. She liv'd twenty five years after her resignation, and died in the forty eighth year of her age, and the year of Synmu 1408 in the fourth month.

SIOOMU came to the Crown, by his Aunt's resignation, in the year of Synmu 1384, of Christ 724. *Dai XLV.*  
*SIOOMU.*

He first resided at Nara, from whence he remov'd to Naniwa, four years before his death.

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He instituted the Nengo Sinki in the first year of his reign, which lasted five years, and was follow'd by the Nengo Tempe, which continu'd twenty.

In the eighth year of his reign, the Japanese Histories mention, that the Sea upon the Coasts of Kij looked red, like blood, for five days successively, and that the ensuing year follow'd dreadful storms, a great drought and a sterile crop, particularly in the Gokokf, which occasion'd a great famine.

In the thirteenth year, the Small-Pox was very mortal in all parts of the Empire. (The Japanese Physicians distinguish between three sorts of the Small-Pox. What we properly call the Small-Pox, is by them call'd Fooso, another sort is call'd Fasika, these are the Measles. The third kind is call'd Kare, which is as much as to say, Watry Pustules. They think it very material, in the cure of the Small-Pox, to wrap up the patient in red cloth. When one of the Emperor's Children falls sick of this Distemper, not only the room and bed are furnish'd with red, but all persons that come near the Patient, must be clad in gowns of the same colour. The great Pox is not unknown in Japan, and they call it Nambankassa, that is, the Portuguese Disease.)

In the sixteenth year of his reign, they began to build Nunneries in Japan.

In the twentieth year was built the great Temple of Daibods.

Sioomu reign'd in all twenty five years.

*Dai XLVI.  
KOOKEN.*

He was succeeded by his Daughter KOOKEN, in the year of Synmu 1409, of Christ 749, on the second day of the seventh month.

Whether or no she was married, is not mentioned in my Authors.

With her reign begun the Nengo Tempe Seofo, or Foosi, which continued eight years till the Nengo Tempo Singo.

In the first year of her reign, Gold was first dug up in Osio, and presented to the Empress. This Metal had been till then imported from China.

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In the fourth year of her reign she built the Temple Toodaisi, pursuant to a Vow made by the late Emperor her Father, who was by his death prevented to accomplish it. Upon the consecration of this Temple, one Giogij in his prayers desir'd the assistance of Barramoas, an eminent God in the western parts of the Indies (with regard to Japan) who accordingly came over in a miraculous manner, and appear'd to him that very instant.

About the same time was built Isia Jamma.

In the ninth year of her reign, she begun a new Nengo, called Tempe Singo, which subsisted during the remaining part of her reign, and during the reign of her Successor, in all eight years.

She reign'd ten years.

She was succeeded by FAI TAI, the Emperor Ten Mu's great Grand-son, and the seventh Child of Tonneri Sin O, in the year of Synmu 1419, of Christ 759. *Dai XLVII. FAI TAI.*

Nothing remarkable happen'd during his reign, but that in the third year he remov'd his court and residence to Fora in Oomi, in the fourth to Tairanokio, and in the sixth to Fairo in the Province Awadsu.

He reign'd six years.

SEO TOKU, the Empress Kookan's eldest daughter, succeeded him in the year of Synmu 1425, of Christ 765. *Dai XLVIII. SEO TOKU.*

She begun with her reign a new Nengo, which she call'd Sinkoke Un, and which continued two years, till the Nengo Fooke, which continued three years.

During her reign was born Kiamar, who afterwards became a very eminent Kuge, or a great Man at Court.

She reign'd five years.

KOONIN, Ten Tsij's Grandson, succeeded her in the year of Synmu 1430, of Christ 770. *Dai XLIX. KOONIN.*

With his reign began the Nengo, call'd Fooki, which subsisted eleven years.

In the second year of his reign, there happen'd a storm of thunder and lightning, dreadful beyond Expression. It rain'd fire from Heaven, like stars, and the air was



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fill'd with a frightful noise. The Emperor for this reason order'd Matsuri's, or solemn festivals and processions, to be celebrated in all parts of the Empire, to honour and to appease the angry Jakusi, or the evil Spirits, who have the command of the air and fields.

In the fifth year of his reign was born Kobotais, an eminent Priest and great Saint among the Japanese.

In the eighth year the River Fujū Usingava dried quite up.

In the tenth year died in China, Abeno Nakemar, a Man very famous in Japanese Histories.

In the same tenth year a dreadful fire broke out at Miaco, which destroy'd all the Temples of that City.

In the eleventh year he appointed a new Nengo, which he call'd Tenwo, and which subsisted but one year.

He reign'd in all but twelve years.

*Dai L.  
KWAN MU.*

He was succeeded by his son KWAN MU, in the year of Synmu 1442, of Christ 782, and the forty-sixth of his age.

Soon after his accession to the Throne he begun a new Nengo call'd Jenriaku, which subsisted twenty-four years.

In the third year of his reign he remov'd his court and residence to Nagajoka in Jamasijro, and eleven years after to Fejanssoo.

In the sixth year of his reign a foreign people, who were not Chinese, but natives of some further distant Country, came over to invade Japan in a hostile manner. The Japanese did what they could to get rid of them, but to little purpose, their losses being constantly made good by fresh recruits. Nine years after their arrival Tamamar, a renown'd and brave General, was sent against them with good success, for he reduced them very low, and kill'd their Troji or Commander in chief. However they held out for some time after, and were not entirely defeated till the year of Synmu 1466, eighteen years after their first arrival.

Quammu reigned 24 years, and died 70 years old.

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He was succeeded by his eldest son FEI DSIO, in the year of Synmu 1496, of Christ 806. *Dai LI.  
FEI SIO.*

Nothing remarkable happen'd during his reign, but that a new Nengo begun with it, which was call'd Taito, and subsisted four years.

He reign'd four years, and died.

He was succeeded by his younger brother SA GA, the Emperor Quanmu's second son, in the year of Synmu 1470, of Christ 810. *Dai LII.  
SA GA.*

Soon after his accession to the throne he begun the Nengo Koonin, which continued to his death, for the space of fourteen years, during which time nothing remarkable happen'd but that several stately Ssin, or Mija's, and Budsussi, or Tira, that is, Temples of the Gods of the Country and of foreign Idols were erected in several parts of the Empire.

He reign'd in all fourteen years.

He was succeeded by his younger brother SIUN WA, who was the Emperor Quanmu's third Son, in the year of Synmu 1484, of Christ 824. *Dai LIII.  
SIUN WA.*

He follow'd the customs of his Predecessors, in appointing a new Nengo soon after his accession to the throne, which was call'd Ten Tsio, and subsisted ten years.

In the second year of his reign, my Author observes, that Urasima return'd from Foreisan to Japan in the 348th year of his age. He had liv'd all the while under water, with the Water-Gods, where they believe, that people do not grow old.

Siunwa reign'd ten years.

NINMIO succeeded him in the year of Synmu 1494, of Christ 834. *Dai LIV.  
NINMIO.*

This Emperor was Saga's second Son, and Siunwa's Oi, or Nephew by his Brother.

In the first year of his reign, he appointed the Nengo Sioa, which continued fourteen years, and was follow'd by the Nengo Kassoo, which subsisted three years.

He reign'd seventeen years.

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*Dai LV.*

*MON-  
TOKU.*

MONTOKU, or Bontoku, his first-born Son succeeded him, in the year of Synmu 1511, of Christ 851.

After his accession to the throne, he appointed the Nengo Ninsiu, which continued three years, and was follow'd by the Nengo's Saije and Tenjan, the first of three, the second of two years.

In the fourth year of his reign, several violent Earthquakes happen'd in Japan, by one of which, on the fifth day of the fifth month, the head of the great Daibuts, or Idol of Siaka, was thrown down to the ground in his Temple at Miaco.

Montoku reign'd eight years.

*Dai LVI.*

*SEIWA.*

He was succeeded by his fourth Son SEIWA, in the year of Synmu 1519, of Christ 859.

He follow'd his Predecessors, in appointing a new Nengo after his accession to the throne, which was call'd Toquam, and subsisted eighteen years.

In the fifth year of this Emperor's reign, the Books of the illustrious Chinese Philosopher Confutius were first brought to Court, read and well liked.

In the ninth year of his reign, was born in Jamatto, Isje, a daughter of Tsike Kugu, a Prince of the Imperial Blood. This Lady became afterwards very famous for her uncommon Learning, of which she gave a proof to the world by writing a Book, which is highly esteem'd in Japan to this day.

Seiwa reign'd eighteen years, and resign'd the crown to his son.

He died four years after his abdication, on the 8th day of the fifth month.

*Dai LVII.*

*JO SE.*

JO SEI, Sewa's eldest Son, was but nine years old, when his Father resign'd the crown to him in the year of Synmu 1537, of Christ 877.

With his reign a new Nengo was begun, which subsisted eight years, and was call'd Genjwa.

In the third year of his reign, two Suns appear'd in China.

The crown was so great a burthen to this Emperor,

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that in a short time he lost his senses. For this reason the Quanbuku, as he is, call'd, or Prime Minister, who is the first person after the Emperor, thought it necessary to depose him, which was done accordingly, after he had reign'd eight years. And

KOOKO, the Emperor Nimio's second Son, and Montoku's younger Brother, was put into his place, in the year of Synmu 1545, of Christ 885. *Dai LVIII. KOOKO.*

In the first year of his reign, in the seventh month, it rain'd Sand and Stones, which destroy'd almost the whole crop of rice.

With his reign begun the Nengo Ninwa, which lasted four years.

He reign'd but three years.

He was succeeded by his third Son UDA, in the year of Synmu 1548, of Christ 888. *Dai LIX. UDA.*

This Emperor in the second year of his reign, appointed a new Nengo call'd Quanpe, which continu'd nine years.

The same year there fell much rain all the Summer, by which, and by great floods ensuing, the growth of the field suffer'd much, to the great prejudice of the Harvest.

He reign'd ten years.

His eldest Son DAI GO, succeeded him in the year of Synmu 1558, of Christ 898. *Dai LX. DAI GO.*

The Nengo's appointed by this Emperor were, Sootai of three years, at the beginning of his reign, Jengi of two and twenty years, and Jentsjo of eight.

In the first year of his reign, on the third day of the sixth month, it became of a sudden so dark (probably by a total Eclipse of the Sun) that People could not see one another.

In the second year, died Somme Donno, who was declar'd Kissaki, that is, the supreme Woman, which is the title given to that of the Dairi's Women, whom he declares Empress, and who is the mother of the presumptive Heir of the Crown.

In the sixteenth year, on the second day of the fifth

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month, a fire broke out at Miaco, the Emperor's residence, which consum'd 617 Houses.

In the twenty-sixth year a Hare with eight legs was sent to court out of the Province Jamatto.

He reign'd in all thirty-three years.

*Dai LXI.* He was succeeded by SIUSAKU, his twelfth Child in  
*SIUSAKU.* the year of Synmu 1591 of Christ 931.

This Emperor appointed two Nengo's, one Seofei, at the beginning of his reign, which subsisted seven years, and another Tenkei, which continued nine years to his death.

In the second year of his reign Massakaddo, a Prince of the Imperial Blood, and one of the chief men at Court, revolted against him. This rebellion could not be suppress'd till seven years after, when Massakaddo was defeated and kill'd.

In the third year of his reign on the twenty seventh day of the seventh month happen'd a violent Earthquake, and another in the seventh year, on the fifteenth day of the fourth month. During his reign, Japan was much troubled with Storms of thunder and lightning, which fell upon several Temples and religious Houses, and laid them in ashes. Particularly in the thirteenth year of his reign, the storms were almost universal in all the Provinces of the Empire.

He reign'd sixteen years.

*Dai LXII.* He was succeeded by Murakami, the Emperor Dai  
*MURA-* Go's fourteenth Child, in the year of Synmu 1607, of  
*KAMI.* Christ 947.

This Emperor, after his accession to the throne, begun a new Nengo call'd Tenriaku, which subsisted ten years, and was follow'd by the Nengo's Tentoku of four, Oowa of three, and Koosu of four years standing.

In the fourteenth year of his reign a kind of Synod, or Council, was held at Court in the great hall Seiro deen, about matters of Religion, whereat were present the Heads of the several Sects then existing.

He-reign'd twenty-one years.



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He was succeeded by REN SEI, or according to another Author Rei Sen, his second Son, who came to the Crown in the sixty first year of his age, which was the year of Synmu 1628, of Christ 968.

*Dai LXIII.  
RENSEI.*

He reign'd but two years, during which time continued the Nengo Anwa, which begun with his reign.

JENWO, or, as others pronounce it Jen Jo, his younger brother, and the Emperor Muracami's fifth Son, succeeded him in the year of Synmu 1630, of Christ 970.

*Dai LXIV.  
JENWO.*

The Nengo's of his Reign were, Tenrok of three years, begun with his accession to the throne, Teijen likewise of three years, Teiquan of two years, Tengen of five years, and lastly Jeiquan of two years.

He reign'd in all fifteen years.

QUASSAN, or Kwassan, the Emperor Rense's first Son, and Jenwo's Nephew, succeeded him in the year of Synmu 1645, of Christ 985, and the seventeenth of his age.

*Dai LXV.  
KWASSAN.*

He made a new Nengo, after he came to the Crown, which was call'd Genwa and continued only two years.

In the second year of his reign, which was the second of the said Nengo, he was suddenly taken with such a desire of retirement and a religious life, that he left his palace privately in the night time, and retired into the Monastery of Quansi, where he caus'd himself to be shav'd like the rest of the Monks, and took the name of Nigugakf Foogu. In this Monastery he liv'd twenty two years, and was forty one years old, when he died.

ITSI DSIO, The Emperor Jenwo's Son, and the late Emperors Cousin succeeded him, after his retiring into a Convent, in the year of Synmu 1647, of Christ 987.

*Dai LXVI.  
ITSI DSIO.*

The Nengo's appointed during his Reign were, Jejen of two, Jengen of one, Soorak of five, Tsio Toku of four, Tsiofo of five, and Quanko of eight years.

In the eighth year of his reign there was a great mortality all over Japan.

His reign was famous for several eminent and learned Men, who then flourish'd at Court.

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He reign'd twenty five years.

*Dai LXVII.  
SANDSIO.*

He was succeeded by SANDSIO, the Emperor Rense's second Son, in the year of Synmu 1672, of Christ 1012.

He appointed the Nengo Dsio A, which subsisted five years.

In the third year of his reign his residence burnt down, as did a great part of it a year after.

He reign'd five years, and died 51 years old.

*Dai  
LXVIII.  
GOIT-  
SIDSIO.*

He was succeeded by GO ITSI DSIO, that is, It si Dsio the second, who was the second son of Itsi Dsio the first, and came to the Crown in the year of Synmu 1677, of Christ 1017, and the ninth of his age.

The Nengo's appointed by this Emperor were, Quanin, of four years, begun with his accession to the throne, Tsijan of three years, Mansju of four, and Tsiooquan of nine.

In the fifth year of his reign, Sai Sin first obtain'd leave of the Emperor to be carried about in a Khuruma, or cover'd Chariot, drawn by two Oxen, which was so well lik'd that the whole Ecclesiastical Court soon follow'd his Example.

The same year, on the 22d day of the 7th month, there was a violent storm, which did abundance of mischief. The same month two Moons were seen in China.

In the sixth year of his reign the Jeki, or Plague was very fatal all over the Empire.

In the 12th year of his reign, in the fourth month (which answers to our June) there fell a great quantity of Snow, which cover'd the ground to the height of four Sak and five Suns, that is about four foot and a half.

In the nineteenth year of his reign, on the ninth day of the eighth Month, there was again a very violent storm.

He reign'd in all twenty years.

*Dai LXIX.  
GOSIU-  
SAKU.*

GOSIUSAKU, that is, Siusaku the second, his younger Brother, succeeded him in the year of Synmu 1697, of Christ 1037, and the 28th of his age.

The Nengos by him appointed were Tsioraku of three

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years, Tsiokiu of four years, and Quantoku of two years.

In the fifth year of his reign, on the first day of the first month, happen'd a violent Earthquake.

He reign'd nine years, and died thirty-seven years old.

He was succeeded by his eldest son GO REI SEN, *Dai LXX.*  
or Re Sen the II, in the year of Synmu 1706, of Christ *GO RE SEN.*  
1046, and the seventeenth of his Age.

The Nengo's appointed during his reign were, Jeiso of seven, Tenki of five, Feiko of seven, and Tsioku of four years.

In the 13th year of his reign Joori Ije rebell'd against the Emperor in the Province Osju. The Rebels kept their ground for five years, till Jori-Josj, Crown-General, and Commander in chief of all the Imperial Troops, defeated them, and kill'd their two brave Generals Abino Sadato, and Takano Munto. This Rebellion is describ'd at large in a Book call'd Osju Gassen, or the Wars in Osju.

He reign'd 23 years, and died 40 years old.

He was succeeded by GO SAN DSIO, or Sandsio the *Dai LXXI.*  
second, his younger Brother and Gosiusaku his second *GO SAN-*  
Son, in the year of Synmu 1729, of Christ 1069. *DSIO.*

He appointed the Nengo Jenkui, which subsisted five years.

He reign'd but four years, and died in the 40th year of his age.

He was succeeded by SIIRAKAWA, his eldest son, in *Dai LXXII.*  
the year of Synmu 1733, of Christ 1073. *SIIRA-*  
*KAWA.*

The Nengo's appointed by him were, Seofo of three years, begun in the second year of his reign, Seoriaku of four years, Jeefo and Ootoku each of three years.

In the ninth year of his reign, the Summer was exceeding dry, which very much prejudic'd the growth of the fields.

He reign'd fourteen years.

He was succeeded by his second Son FORIKAWA, *Dai LXXIII.*  
in the year of Synmu 1747, of Christ 1087. *FORI-*  
*KAWA.*

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The Nengo's appointed during this Emperor's reign, were Quansi of seven years, begun after his accession to the throne, Kassoo of two years, Jetsio of one, Sootoku of two years, Kooa of five, Tsioosi and Kassio, each of two years.

He reign'd in all 21 years, and died 30 years old.

*Dai  
LXXXIV.  
TO BA.*

He was succeeded by his eldest Son TO BA, in the year of Synmu 1768, of Christ 1108.

This Emperor's Nengo's were, Tennin of two, Tenjei of three, Jeikju of five, Guanje of two, and Foan of four years.

In the first year of his reign, a strange noise was heard in the air, as if Drums had been beating, which continu'd for several days together.

In the second year of the Nengo Fooan, which was the fourteenth of his reign, was born Kijomori, a Prince of the Blood, very famous in Japanese Histories. He assum'd the title of Dairi, or Emperor, and made himself a court of his adherents, after the manner of the Dairi's own Court, but not being able to maintain his title and dignity, he was forc'd to fly to the famous Convent Midira, on the mountain Jeesan, where the Monks protected him against the Imperial Court, and his enemies headed by Feki: Soon after he caus'd himself to be shav'd in order to turn Monk, and took the name of Siookai. He liv'd fourteen years in this Convent, and died in the 60th year of his age, which was the year of Synmu 1841, on the fourth day of the second month, of a malignant burning Feaver, which made him look red, as if he had been all on fire, a just punishment, as my Japanese Author observes, of his presumptuous revolt against his lawful Sovereign.

To Ba reign'd 16 years.

*Dai LXXV.  
SINTOKU.*

He was succeeded by his eldest son SINTO KU in the year of Synmu 1784, of Christ 1124.

The Nengo's appointed by this Emperor were Tentsi of seven years, Tensio of one, Tsiooso of three, Fojen of six years, and Jeeitsi of one.

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He reign'd eighteen years.

Under his reign was built the Town of Kamakura.

He was succeeded by his youngest Brother KONJEI, *Dai LXXVI.*  
the Emperor Toba's eighth Son, in the year of Synmu *KONJE.*  
1802, of Christ 1142.

The Nengo's appointed during his reign were Kootsi of two, Tenjo of one, Kiuan of six, Nimpe of three, and Kijisu of two years.

Under this Emperor liv'd Jorimassa, a Prince of the Imperial Blood, and another Japanese Hercules. By the assistance of Fatzman, who is the Mars of the Japanese, he kill'd, with his arrows, the infernal Dragon Nuge, who had the head of a Monkey, the tail of a Serpent, and the body and claws of a Tiger. This monstrous Beast inhabited the Mikaddo's own Palace, and was very troublesome both to his sacred Person and to all his Court, particularly in the night time, frightening them and disturbing them out of their sleep. This Jorimassa was twenty seven years after, in the civil wars carried on between the four most powerful families of the Empire, particularly the Feki and Gendsij, overcome by his enemies, and extirpated with his whole family. This long and bloody War, which desolated the Empire for many years, till the entire suppression of the Feki party, and the death of the Prince, who was at their head, and whom the Gendsijs kill'd with all his family, is at large and fully describ'd in a Book entituled, Fekinowonogatari that is, an account of what happen'd in the War with the Feki's.

In the sixth year of his reign, on the 22d day of the seventh month, appear'd a Comet.

In the tenth year of his reign, which was the fourth year of the Nengo Kiuan, was born at Court Joritomo, the first great Seogun, or Crown General. The ensuing civil wars, which desolated the Japanese Empire, and were like to have tore it to pieces, gave him an opportunity of encreasing his power and authority to that degree, that he is unanimously mention'd by the Japanese Historians, as



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the first of the now reigning secular Monarchs. It was about that time the supreme and unlimited authority of the Dairi's, or Ecclesiastical Hereditary Emperors, which they had fully enjoy'd till then, begun to decline. The Princes of the Empire, govern'd by ambition, jealousy and envy, abandon'd by degrees the duty and allegiance they ow'd to their Sovereign, assumed an absolute power in the government of their Dominions and Principalities, enter'd into alliances for their own defence, and carried on war one against another, to revenge what injuries they did, or fancied to have received. In this disposition of affairs Joritomo was sent by the Emperor, at the head of a numerous army, and with an absolute power to adjust the differences, and to terminate the wars between the Princes of the Empire. It is a known Maxim, supported by the experience of all ages, that men entrusted with power seldom care to part with it. This was the case of Joritomo, who gladly embracing so favourable an opportunity, as was put into his hands, espous'd the interest of that of the contending parties, which he thought the most likely to support his own, and by this means encreased his power to that degree, as not only to arrogate to himself an absolute authority in the decision of all the secular affairs of the Empire, but to leave to his Successors a plausible pretext to claim the same. Thus the Power of the Ecclesiastical Hereditary Emperors receiv'd at first a fatal shock by the disobedience and quarrels of the Princes of the Empire, and was at last entirely taken from them by the usurpation of their Crown Generals, tho' without prejudice to their supreme Dignity, Rank, Holiness, and some other Rights and Prerogatives, which do not properly relate to the government of the secular affairs of the Empire, as will appear more fully in the following Chapter.

Kon Je reign'd fourteen years.

## Chap. V.

Of the Ecclesiastical Hereditary Emperors, who liv'd after Joritomo, to the present time.



ON JE was succeeded by his elder Brother *Dai LXXVII. GOSIIRAKAWA.* GOSIIRAKAWA, or Sijrakawa the second, the Emperor To Ba's fourth Son, in the year of Synmu 1816, of Christ 1156.

After his accession to the Throne he appointed the Nengo Foogien, which subsisted three years.

In the first year of his reign, on the eleventh day of the seventh month, Ssi In revolted against the Emperor. This Rebellion occasion'd a bloody and pernicious War, which from the time of its beginning is call'd, Foogiennno midarri, that is, the desolation of the time Foogien, and is by this name described at large in their Histories.

In the third year of his reign, in the eighth month, happened a violent Earthquake.

After a short reign of three years he resign'd the Crown to his Son. Twelve years after he enter'd into religious Orders, caus'd himself to be shaved, and took the name of Joossin. He died in the forty third year of his age.

NIDSIOO, Gosijrakawa's eldest Son, was sixteen *Dai LXXVIII. NIDSIOO.* years old, when his Father resigned the Crown to him, in the year of Synmu 1819, of Christ 1159.

The Nengo's appointed during his reign were Feitsi of one, Jeiraku of one, Oofo of two, Tsioquan of two, and Jeeman of one year.

In the first year of his reign, the two great Generals Nobu Jori, and Jositomo, Joritomo's Father, both Princes of the blood, rebell'd against the Emperor. This Rebellion, and the War occasioned thereby, are call'd from the time when they begun, and are describ'd in their Histories, by the name of Feitsi no midarri, or the Desolation of the time Feitsi. Two years after Jositomo was kill'd

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in the Province Owari, and his Son Joritomo was there-upon banish'd to Idsu.

In the fifth year of his reign, and the first of the Nengo Tsioquan, a poor Woman was brought to bed of three children, each of which had two heads and four feet.

He reign'd 7 years, and died 23 years old.

*Dai  
LXXIX.  
ROKU  
DSIOO.*

He was succeeded by his eldest son ROKU DSJOO in the year of Synmu 1826, of Christ 1166.

He appointed the Nengo Ninjani, which subsisted three years.

He reign'd but three years, and died thirteen years old.

*Dai LXXX.  
TAKA-  
KURA.*

He was succeeded by TAKAKURA, the Emperor Gosijrakawa's third Son, in the year of Synmu 1829, of Christ 1169, and the ninth of his Age.

He was married to a daughter of Kijomori, who was mention'd above, under the reign of the Emperor To Ba.

He appointed the Nengo's Kavoo of two, Sioun of four, Angen of two, and Dsijsso of four years.

In the third year of his reign, his Father was shav'd and turn'd Monk, taking the name of Joossin.

In the fourth year of his reign, on the twenty-third day of the first month, a great part of the capital city and residence of the Emperor was laid in ashes.

In the seventh year the Small-pox was very fatal all over the Empire.

In the eleventh year the Emperor remov'd his court and residence to Kuwara.

In the twelfth year of his reign, and the last of the Nengo Dsijsso, the ennemies of Joritomo were defeated in the Province Isju, and Jorimassa was kill'd with all his family.

He reign'd twelve years, and died twenty one years old.

*Dai  
LXXXI.  
AN TOKU.*

His eldest Son AN TOKU, born by Kijomori's daughter, succeeded him in the year of Synmu 1841, of Christ 1181.

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He appointed the Nengo's Joowa of one, and Siuje of two years.

In the first year of his reign, there was a great famine in Japan, occasion'd both by the sterility of the crop, and the still raging wars. The same year died Kijomori, the Emperor's Grandfather, after the manner above related. The same year General Kadsuwara left the Feki Party, and went over to Joritomo, who was then call'd Tio-jenoski. This Kadsuwara was of a very mean extraction, but by his courage and heroic actions he rais'd himself to be one of the most considerable Princes of the Empire. The same year was born Jori Ije, Joritomo's Son and his Successor in the command of the armies and the government of secular affairs.

After a short reign of three years Antoku was forc'd to resign the Crown.

He was succeeded by GO TO BA, or Toba the second, the Emperor Takakura's fourth Son, in the year of Synmu 1844, of Christ 1184.

*Dai  
LXXXII.  
GO TO BA.*

He appointed the Nengo's Genriaku of one, Buanitz of five, and Kenkiu of nine years.

In the first year of his reign died Joosnaga, a great General, of whose heroic actions frequent mention is made in the History of the Wars with the Feki's.

In the third year of his reign, his Predecessor Antoku being pursued by his enemies, was unhappily drown'd in the Western Seas. He was after his death call'd Antokuten O, having after his resignation taken the name of Sen Tei.

About that time died Josinaga, Joritomo's Son in law.

In the sixth year of his reign was kill'd Jositzne, another very eminent Commander. His death was follow'd by that of Fidefira his Lieutenant-General, and the extirpation of his whole Family.

In the eleventh year Joritomo went to court to pay his respects to the Mikaddo, by whom he was honour'd with the title of Sei Seogun, which hath been ever since given to the Crown-Generals and Secular Monarchs.

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In the fourteenth year of his reign, a Horse with nine feet was sent to court from the Island Awadsi, as a present to the Emperor.

He reign'd fifteen years, and resign'd the Crown to his eldest Son.

He died sixty years old.

*Dai*  
*LXXXIII.*  
*TSUTSI.*  
*MIKADDO*

TSUTSI MIKADDO, (Mikaddo is here the Emperor's name) was but three years old, when he came to the crown by his Father's resignation, in the year of Synmu 1859, of Christ 1199.

The Nengo's appointed during his reign were, Seotzi of two, Kennin of three, Genkiu of two, Kenje of one, and Soojen of four years.

In the first year of his reign died Joritomo, Crown-general and the first Secular Monarch. His Son Jori Ije succeeded him in the command of the armies, and was five years after his Father's death by the Dairi honour'd with the title of Sei Seogun. He was kill'd two years after.

Tsutsi Mikaddo reign'd twelve years, and resign'd the crown to his younger brother. He liv'd 37 years.

*Dai*  
*LXXXIV.*  
*SIUN-*  
*TOKU.*

SIUNTOKU his younger Brother, and the Emperor Gotoba's third Son, succeeded him in the year of Synmu 1871, of Christ 1211.

The Nengo's appointed during his reign were, Genriaku of two, Genpo of six, and Seokiu of three years.

In the fourth year of his reign, and the second of the Nengo Genpo, died Foonen Seonin, founder of the Sect of Seodosju.

In the sixth year of his reign, and the fourth of the said Nengo, the first Fune's, or Men of War, were built in Japan by order of Sonnetomo, Joritomo's second Son, who endeavour'd by force of arms to maintain himself in the succession to his Father's and Brother's employments.

In the ninth year of his reign, on the twenty-second day of the second month, the two stately Temples Kio-midz and Giwon were burnt down.



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He reign'd 11 years, and liv'd 46.

He resign'd the crown to GO FORIKAWA, or Forikawa the second, the Emperor Takakura's Grandson, in the year of Synmu 1882, of Christ 1222.

*Dai*  
*LXXXV.*  
*GO FORI-*  
*KAWA.*

The Nengo's appointed during his reign were, Teewo of two, Gen In of one, Karoku of two, An Te of two, Quanki of three, and Teejei of one year.

In the first year of his reign, and the first of the Nengo Teewo, on the first day of the second month, was born in the Province Awa, Nitsijren, a famous Pagan teacher, and founder of a particular Sect.

Go Forikawa reign'd eleven years, and liv'd twenty-four.

SI DSIO, his eldest Son, then but five years of age, succeeded him in the year of Synmu 1893, of Christ 1233.

*Dai*  
*LXXXVI.*  
*SI DSIO.*

The Nengo's appointed during his reign were, Tempoko of one, Bunriaku of one, Kassiuku of three, Riaknin of one, Jengo of one, and Nintzi of three years.

In the seventh year of his reign the Seogun or Crown-General Joritzne, who then resided at Kamakura Seogun, came to court at Miaco, to pay his respects to the Emperor.

He reign'd ten, and liv'd fifteen years.

He was succeeded by GO SAGA, or Saga the second, the Emperor Tsutsi Mikaddo's second Son, in the year of Synmu 1903, of Christ 1243.

*Dai*  
*LXXXVII.*  
*GO SAGA.*

He appointed the Nengo Quan Jun, which subsisted four years.

He died after a short reign of four years, in the fifty-third of his Age.

He was succeeded by his second Son GO FIKAKUSA, or Fikakusa the second, in the year of Synmu 1907, of Christ 1247.

*Dai*  
*LXXXVIII.*  
*GO FIKAKUSA.*

He appointed the Nengo's Quantsi of two, Footsi of two, Gentsio of six, Koojen, Sooka, and Sooguan each of one year.

In the eleventh year of his reign, on the twenty-third

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day of the second month, happen'd a violent Earthquake.

He resign'd the crown after a reign of thirteen years, and liv'd sixty.

*Dai*  
*LXXXIX.*  
*KAME*  
*JAMME.*

KAME JAMMA the late Emperor's younger brother came to the Crown by his Resignation, in the year of Synmu 1920, of Christ 1260.

The Nengo's appointed during his reign were, Bunwo of one, Kotsio of three and Bunje of eleven years.

In the fifth year of his reign, on the 21st day of the eleventh month, died Sinran, chief of the Ikosiu Sect, and formerly a disciple of Foonin Seonin, who was the Founder of the Seodosiu Sect.

In the seventh year of his reign appear'd a great Comet, which was seen also in China.

In the ninth year on the eighth day of the fifth month, were seen two Suns, and in the tenth, on the eleventh day of the second month, three Moons.

In the fifteenth and last year of his reign, Mune Taka, who was then Crown General, and at the head of the secular Affairs, took up his Residence in the City of Kamakura.

He reign'd fifteen years, and resign'd the Crown to his eldest Son. He liv'd thirty two years after his resignation, and died in the fifty seventh year of his age, and in the fifth year of the reign of the Emperor Gonidsij.

*Dai XC.*  
*GOUDA.*

GOUDA succeeded his Father in the year of Synmu 1935, of Christ 1275.

The Nengo's appointed during his reign, were Gentsi of two, Kentsi of four, Kooan of four, and Sioo of three years. Some Authors mention only two Nengo's, Gentsi of three, and Kooan of ten years.

In the ninth year of his reign, on the twenty first day of the fifth month, the Tartar General Mooko appeared upon the Coasts of Japan with a Fleet of 4000 sail, and 240000 Men. The then reigning Tartarian Emperor Sijisu, after he had conquer'd the Empire of China about the year of Christ 1270, sent this General to subdue also

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the Empire of Japan. But this Expedition prov'd unsuccessful. The Cami (if we believe the Japanese Writers) that is, the Gods of the Country, and Protectors of the Japanese Empire, were so incens'd at the insult offer'd them by the Tartars, that on the first day of the seventh month, they excited a violent and dreadful Storm, which destroy'd all this reputed invincible Armada. Mooko himself perish'd in the waves, and but few of his Men escaped. (This Expedition, of which more in the Translator's Preface, is mentioned by Marcus Paulus, a noble Venetian, who was then himself in China, and lived at the Court of the Tartarian Emperor Sijsu.)

In the tenth year of his reign, on the thirteenth day of the tenth month, died in the Province Musasi, the above-mention'd Nitsijrin. The adherents of the Fokesiu Sect still celebrate a yearly festival to commemorate the day of his death.

Gouda reign'd thirteen years, and liv'd fifty eight.

He was succeeded by FUSIMI, Go Fikakusa's second Son, and his Cousin, in the year of Synmu 1948, of Christ 1288. *Dai XCI. FUSIMI.*

The Nengo's appointed during his reign were Soowo of five, and Jenin of six years.

In the first year of his reign, on the third day of the third month, was born his Son and successor, to whom he resign'd the throne after a reign of eleven years.

He liv'd fifty three years.

GO FUSIMI, or Fusimi the second, succeeded his Father in the year of Synmu 1959, of Christ 1299, and the twelfth of his age. *Dai XCII. GO FUSIMI.*

He appointed a new Nengo, which was call'd Seoan, and continued three years till he resign'd the throne.

He liv'd thirty five years after his resignation, and died forty eight years old, in the year of Synmu 1997, of Christ 1337.

He resign'd the Crown to GO NIDSIO, or Nidsio the second the Emperor Gouda's eldest Son, in the year of Synmu 1962, of Christ 1302. *Dai XCIII. GO NIDSIO.*

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This Emperor appointed the Nengo's Kagen of four, and Tokuds of two years.

In the fifth year of his reign, in the eight month, happen'd a violent Earthquake. The same year is remarkable for the death of the Emperor Kame Jamma, and the birth of Takaudsi, who was afterwards Crown-General and secular Monarch.

*Dai XCIV.  
FANNA-  
SONNO.*

He reign'd six years, and resign'd the Crown to FANNASONNO the Emperor Go Fusimi's younger brother and Fusimi's second Son, in the year of Synmu 1968, of Christ 1308.

The Nengo's appointed during this Emperor's reign were, Jenke of three, Ootsjo of one, Sooa of two, and Bun O of five years.

He reign'd eleven years and resign'd the Crown to Go Daigo, Go Nidsio's younger brother, and Gouda's second Son.

*Dai XCV.  
GO  
DAIGO.*

GO DAIGO, or Daigo the second, came to the throne in the year of Synmu 1979, of Christ 1319.

He appointed the Nengo's Genwo of two, Genko of three, Seotsju of two, Karaku of three, Gentoku of two, and Genko of one years.

In the last year of his reign much blood was shed in the civil wars, which then desolated the Empire, and are describ'd in a Book entituled Teifeki.

He reign'd thirteen years, and resign'd the Crown to Kwo Gien, Go Fusimi's eldest Son.

*Dai XCVI.  
KWO  
GIEN.*

KWO GIEN or Koo Gien came to the throne in the year of Synmu 1992, of Christ 1332.

He appointed the Nengo Seoke, which continued two years.

In the second year of his reign, Takadsi, who was then Crown General and Secular Monarch, came to court to pay his duty to the Mikaddo. The same year Takakoku, a noted General, made away with himself, ripping open his belly.

Kwoo Gien after a short reign of two years resign'd the crown to his Predecessor. He liv'd thirty-two years

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after, and died in the year of Synmu 2026, of Christ 1364.

GO DAIGO therefore re-assum'd the Crown in the year of Synmu 1994, of Christ 1334.

He then appointed the Nengo's Kemmu and Jenken, each of two years.

In the third year of his second reign, died the late Emperor Go Fussimi, as did also Kusnokimaka Sugge, a famous General. The same year, in the eighth month, Japan was shook by violent Earthquakes.

He reign'd this second time but three years.

He was succeeded by QUO MIO, Kwo Gien's younger Brother, and the Emperor Go Fusimi's fourth Son, in the year of Synmu 1997, of Christ 1337.

*Dai XCVII.  
QUO MIO.*

The Nengo Jenken, which had been appointed by his Predecessor, was continu'd during the first year of his reign, and was follow'd by the Nengo Riakuwo, which lasted four years.

In the second year of his reign, the Crown General Takaushi was by him honour'd with the illustrious title of Sei Dai Seogun.

My two Japanese Historians differ about the length of this Emperor's reign. One pretends that he reign'd but twelve years, but the other will have it, that after a short reign of two years he was succeeded by

GO MURA CAMI, or Muracami the second, the Emperor Godaigo's seventh child, in the year of Synmu 1999, of Christ 1339. This Emperor however hath no number assign'd him in the list of the Mikaddos.

The Nengo Riakuwo was continued during the three first years of his reign, supposing that he was possess'd of the throne of Japan, and it was follow'd by the Nengo's Kooje of three years, and Tewa of four years.

Whoever it was, that govern'd Japan during the time of these several Nengo's, both my Authors agree, that after the Nengo Tewa was expir'd, Siukwo came to the crown.

*Dai  
XCVIII.  
SIUKWO.*

SIUKWO, who was the Emperor Koo Gen's eldest



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Son, began to reign in the year of Synmu 2009, of Christ 1349.

During the first year of his reign, I find there was no Nengo appointed, for the Nengo Quano begun with the second year, and was continued two years.

In the first year of his reign, an end was put to the War Sijdsio Nawatto.

He reign'd three years.

*Dai XCIX.  
GOKWO-  
GEN.*

He was succeeded by GOKWOO GEN, or Kwoogen the second, his younger brother, in the year of Synmu 2012, of Christ 1352.

The Nengo's appointed during this Emperor's reign were, Bunjwa of four, Jenbun of five, Kooan of one, Teeidsi of six, and Ooan of seven years. This last Nengo was continued during the three first years of the reign of his Successor.

In the third year of his reign, Josijsaki, the Crown General Takaudsi his third son, came to court.

In the fourth year of his reign, Takaudsi himself was sent by the Emperor into the Province Oomi, to adjust some differences which arose in those parts of the Empire.

In the eighth year of his reign, Takaudsi died on the 29th day of the fourth month. His Son Joosisaki succeeded him in his Employments, and obtain'd the same year from the Emperor the title of Sei Dai Seogun.

In the eleventh year of his reign, the new Crown General Joosisaki was sent to command the Imperial army in Oomi.

In the eighteenth year of his reign, Joosimitz, Joosisaki's Son, was made Crown General, and gratify'd with the title of Sei Dai Seogun.

Gokwoo Gen reign'd twenty years.

*Dai C.  
GO  
JENJU.*

He was succeeded by GO JENJU his eldest Son, in the year of Synmu 2032, of Christ 1372.

The last of his Fathers Nengo's was continued during the three first years of his reign. In the fourth he appointed the Nengo Kooraku which subsisted four years,

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and was follow'd by the Nengo's Sei Toku of two, and Koowa of three years, which last subsisted during the first year of the reign of his Successor.

In the eighth year of his reign, there was a great famine in Japan. The same year appear'd a Comet.

He reign'd eleven years.

He was succeeded by his eldest Son GOKOMATZ, *Dai CI. GOKO-MATZ.* in the year of Synmu 2043, of Christ 1383, and the third of the Nengo Koowa.

The Nengo's appointed during his reign were, Sitoku of three years, begun in the second of his reign, Kakei of two, Ikoo O of one, Meetoku of four, and Oo Jei of thirty-four years.

In the ninth year of his reign, there was a War in the Country of Udsij.

In the fourteenth year, on the seventeenth day of the eleventh month, the famous Temple Kenninsi was laid in ashes.

In the twentieth year appear'd a Comet in the Spring, and it was observ'd that there was a great drought and want of water the following Summer and Autumn, and that many violent Earthquakes happen'd the next Winter.

In the twenty-second year a Mountain at Nasno, in the Province of Simotski, begun to burn, and to throw up stones and ashes. But the flame ceas'd soon after.

In the twenty fifth year, the autumn was very wet, which occasioned inundations in several parts of the Empire. The same was follow'd by stormy Weather and Earthquakes.

He reign'd thirty years.

He was succeeded by his Son SEOKWO, in the year of Synmu 2073, of Christ 1413, and the twentieth of the Nengo Oojei. *Dai CII. SEOKWO.*

The Nengo Oojei was continu'd during the first fifteen years of his reign, when he appointed a new one, which was call'd Seootsjo, and subsisted but one year.

In the fourth year of his reign Uje Suggi, that is, Uje of the family of Suggi, rebell'd against the Emperor.

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In the ninth year, on the twelfth day of the tenth month, appear'd two Suns.

In the sixteenth year, on the eighteenth day of the first month, died Josimotz, then Crown General, and was succeeded in his title and employments by Josijnobu.

The same year, on the twenty seventh day of the seventh month, died the Emperor himself, after a reign of sixteen years.

*Dai CIII.  
GOFUNNA  
SO.*

He was succeeded by his Son GOFUNNA SO, in the year of Synmu 2089, of Christ 1429.

The Nengo's appointed during his reign were, Jeiko of twelve, Kakitz of three, Bunjan of five, Fotoku of five, Kosio of two, Tsioorok of three, and Quanisjo of six years.

In the first year of his reign, on the fifth day of the eighth month, appear'd a very large and terrible Comet, and another in the eleventh year in the third month.

In the sixteenth year, Josijmassa was by the Emperor honour'd with the title of Sei Seogun.

In the eighteenth year, the Emperor's Palace was laid in ashes.

During the seven last years of his reign, many strange and wonderful appearances in Heaven are mention'd by the Japanese Historians, which were follow'd by famine, pestilence and a great mortality all over the Empire.

He reign'd thirty six years.

*Dai CIV.  
GO TSUTSI  
MIKAD-  
DO.*

He was succeeded by his Son GO TSUTSI MIKADDO, or Tsutsi Mikaddo the second, in the year of Synmu 2125, of Christ 1465.

The Nengo's appointed by this Emperor were, Bunsio of one year, begun in the second year of his reign, Onin of two, Fumjo of eighteen, Tsiooko of two, Jentoku of three, and Me O of nine years.

In the first year of his reign, in the second month, appear'd a Comet, whose tail seem'd to be three fathom long.

In the second year several Earthquakes happen'd, particularly on the twenty ninth day of the twelfth month.

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The same year there was such a famine in China, that people kill'd and devour'd one another.

The third year was very fatal to Japan, which was fill'd with troubles and civil wars. This great desolation began on the sixth day of the fifth month.

In the fifth year, on the tenth day of the ninth month, appear'd another Comet, with a tail above one fathom long.

In the seventh year, there was a great mortality all over the Empire.

The same year, on the first day of the twelfth month appeared another Comet, larger than any as yet observ'd, with a tail according to my Author, as long as a street.

In the ninth year, died Fossokawa Katsmotto, a great General, and very famous for his courage and military exploits. He was after his death honour'd with the title of Riu Ans, and that of Sei Seogun was given to Joosnavo.

In the eleventh year, on the sixth day of the eighth month, it blew very hard. The waters about Amagasaki in the Province Setz swelled to that height, that a great part of that Country was overflow'd, and many of the Inhabitants drown'd.

In the twenty fifth year, on the twenty sixth day of the third month died Josijnavo. He was the Crown General Josijmassa's Son, and had besides the title of Sei Seogun, a share with his Father, in the command of the armies, and the administration of the secular affairs of the Empire.

The next year, which was the year of Christ 1490, died Josijmassa himself, and was very much regretted.

In the twenty ninth year, Josijsimmy was honoured with the title of Sei Dai Seogun. He went soon after to command the army in Jasijro.

In the thirtieth year, on the seventh day of the eighth month, happen'd another violent Earthquake.

He reign'd in all thirty six years, and liv'd fifty nine.

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*Dai CV.  
KASIUW-  
ABARA.*

## THE HISTORY OF JAPAN

He was succeeded by his Son KASIUWABARA, in the year of Synmu 2161, of Christ 1501.

The Nengo's appointed during his reign were, Bunki of three, Jeeseo of seventeen, and Teije of seven years, which last was continu'd during the first year of the reign of his successor.

In the fourth year of his reign, there was a great famine in Japan, and another in the sixteenth year.

In the sixth year, in the seventh month, appear'd a Comet.

In the eighth year the title of Sei Seogun, and the command of the army was given to Jositanne.

The tenth year was fatal to Japan both by War and Earthquakes.

In the twelfth year, in the fifth month, Josijtanne went to Court, to pay his duty to the Emperor.

Kasiuwabara reign'd twenty six years.

*Dai CVI.  
GONARA.*

He was succeeded by his Son GONARA, in the year of Synmu 2187, of Christ 1527.

The last of his Father's Nengo's was continued during the first year of his reign, after which he appointed the Nengo's, Koraku of four, Tembun of twenty-three, and Koodsu of three years.

Soon after his accession to the throne, an end was put to the war between Fossokawa and Kadsuragawa. The former of these two Princes made away with himself two years after, ripping open his belly with that courage and resolution, which is so much admir'd by these Heathens.

During this Emperor's reign, the Japanese Empire was afflicted twice with pestilence, and a great mortality, thrice with extraordinary wet rainy Seasons, whereby the waters increas'd to such a degree, that they over-flow'd great part of the country, and once with such a violent and universal storm, that thereby many stately buildings, and part of the Emperor's own Palace, was blown down.

In the fifth year, on the twenty-ninth day of the sixth month, appear'd a Comet, and another again in the twelfth month of the twelfth year.



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In the seventh year, on the eighth day of the tenth month, was observ'd an Eclipse of the moon.

In the twenty-first year, on the seventeenth day of the second month, Josi Tir receiv'd from the Emperor the title of Sei Dai Seogun, with the command of the armies. Eighteen years after this Josi Tir made away with himself, cutting his belly.

In the twenty-fourth year, on the fourth day of the fifth month, died the Crown General and Secular Monarch Josij Far.

Gonara reign'd thirty-one years.

He was succeeded by his Son OOKIMATZ, in the year of Synmu 2218, of Christ 1558.

*Dai CVII.  
OOKI-  
MATZ.*

The Nengo's appointed during his reign were, Jeekoku of twelve, Genki of three, and Jensoo of nineteen years, which last continued during the first five years of the reign of his Successor.

In the very first year of his reign, there was a great famine in Japan, preceded by an exceeding dry Summer.

In the eighth year of his reign, Josij Tir, then Crown General and Secular Monarch, made away with himself, as above mention'd.

In the eleventh year Josij Tira was appointed Crown General, and honour'd by the Emperor with the title of Sei Seogun.

In the sixteenth year is mention'd, as something remarkable, that a Tortoise with two heads was caught in the Spring. The same year on the third day of the fourth month, some Incendiaries set fire to Kamio, that is, the upper part of the City of Miaco, (the lower part is call'd Si Mio) wherein the Emperor himself then resided, by which the greatest part of it was laid in ashes.

In the twentieth year on the twenty ninth day of the ninth month, appeared a great Comet, which did not disappear till the next year.

The twenty first year was very wet, and great part of the Country was set under water on the twelfth day of the fifth month.

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## THE HISTORY OF JAPAN

In the twenty third year the sickness and mortality was great all over the Empire.

In the twenty fifth year, on the second day of the sixth month, the Crown-General and Secular Monarch Nobun-anga, and his eldest Son, were kill'd at Miaco.

In the twenty sixth year some Ambassadors from the Riuku Islands came to Court.

In the twenty eighth year, which was the year of Christ 1585, in the seventh month, Fide Jos, who afterwards took the name of Taiko, or Taikosama, was by the Emperor honour'd with the Title of Quanbuku, and entrusted with the command of the armies, and the government of the secular affairs of the Empire. Quanbuku is the first person after the Dairi, and by vertue of this title, his supreme Lieutenant and Vicegerent in the government. This Taiko was of a very mean extraction, and rais'd himself to this eminent post merely by his courage and merit. He was, properly speaking, the first absolute Secular Monarch of Japan, that is, the first, who assum'd to himself the absolute government of the Empire, whereof the Ecclesiastical Hereditary Emperors till then preserv'd some share. Ever since that time the Secular Monarchs continued independent of the Ecclesiastical Emperors, to whom nothing was left but a meer shadow of their former Authority, with some few insignificant Prerogatives, as to their rank and holiness, and the titles of honour, which must be conferr'd by them.

The same 28th year, on the 29th of the 11th month, happen'd a violent Earthquake, which continued by repeated, though smaller shocks, for almost a whole year.

In the 29th year of his reign, he resign'd the Crown to his Grandson, and died seven years after.

*Dai CVIII.  
GO JOSEI.*

GO JOSEI, the Emperor Ookimatz his Grandson, and the eldest Son of the Hereditary Prince Jookwo, who died the year before, on the seventh day of the eleventh month, came to the crown the year of Synmu 2247, of Christ 1587.

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The last of his Grandfather's Nengo's was continued during the five first years of his reign, after which the following were appointed, Bunroku of four years, and Keitsjo, which subsisted nineteen, or three years after his death.

In the third year of his reign, Fidetsugi (a nephew of the Secular Monarch Taiko, by whom he was declar'd his Successor, though afterwards disgraced and commanded to rip open his belly) a cruel and sanguinary Prince, kill'd Foodsjo, in the Province Sagami, and extirpated all his family, pursuant to the rules of War observ'd in Japan, which advise by this means to root out at once, and to destroy the very cause of the evil.

In the fifth year, the title of Quanbuku was given to the said Fide Tsugi.

In the sixth year, which was the year of Christ 1592, Taiko declared war against the Coreans, and sent over a numerous army under a pretext, as he gave out, of making by the conquest of this Peninsula his way to the conquest of the Empire of China it self. This war lasted seven years.

In the seventh year died Ookimatz, the Emperor's Grandfather and Predecessor.

In the eleventh year Jejias, a great favorite of Taiko's, and his first minister of state, was by the Emperor honour'd with the title of Nai Dai Sin.

The same year, on the twelfth day of the seventh month, happen'd several violent Earthquakes, and the trembling continu'd by fits for a whole month. About that time it rain'd Hair, four to five inches long, in several parts of the Empire. This Phænomenon is often mention'd in their Histories.

In the twelfth year, which was the year of Synmu 2258, of Christ 1598, on the eighteenth day of the eighth month, Fide Josi took the name of Taiko, which signifies a great Lord. This great Monarch died the same year, (on the sixteenth of December, N.S.) early in the morning, leaving the secular government to his only Son Fide

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Jori, whom he committed to the care and tuition of Jejas.

In the fourteenth year, Josijda Tsibbu, who had a place at Fide Jori's Court, rebell'd against the Emperor. The rebels were soon defeated, and their chief with all his family exterminated.

In the seventeenth year, the title of Sei Dai Seogun, which belongs to the Crown General, was given to Jejas, Tutor of the hereditary Prince Fide Juri, Taiko's only Son. The same year Fide Juri himself was honour'd with the title of Nai Dai Sin.

In the nineteenth year the title of Sei Dai Seogun was given to Fide Tadda, the Crown General Jejas his Son.

The same year a very extraordinary accident happen'd on the fifteenth day of the twelfth month, for a mountain arose out of the Sea in one night's-time, near the rocky Island Fatsisio, where the Grandees of the secular Monarch's Court are usually confin'd, when out of favour.

In the twenty first year, which was the year of Christ 1608, an Ambassador arriv'd at Suruga, who was sent by the Chinese Emperor to compliment the secular Monarch of Japan.

In the twenty third year, Jejas order'd a strong castle to be built in the province Owari.

In the twenty fourth year, the Riuku Islands were invaded and conquer'd by the Prince of Satzuma. Ever since they are look'd upon as belonging to the Japanese Empire.

Go Josei reigned in all twenty five years.

*Dai CIX.* He was succeeded by his Son DAISEOKWO TEI, in  
*DAI-* the year of Synmu 2272, of Christ 1612.  
*SEKWO.*

In the fourth year of his reign he appointed the Nengo Geniwa of nine years, which was follow'd by the Nengo Quan Je, which continued twenty years, during the remaining part of his reign, and the whole reign of the Empress his successor.

In the second year of his reign, it was again observ'd,

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that Hair fell in several parts of the Empire, chiefly in autumn.

In the third year, on the twenty fifth of the tenth month, happen'd a very violent Earthquake. The same year Fide Juri, the late secular Emperor Taikos only Son and Heir, was besieg'd in the Castle of Osacca, by Jejas, who was his Tutor and Father-in-law. The Castle was surrender'd in the fourth year, on the seventh day of the fifth month. But the Prince caus'd the palace, where he retir'd with his most faithful adherents, to be set on fire, chusing rather to perish by the flames, than to fall into the hands of a victorious enemy, tho' so nearly related to him.

In the fifth year, on the seventeenth day of the fourth month, died Jejas himself, in full and quiet possession of the secular Throne, which he usurped upon his Pupil, and left to his Son. This Jejas was the first Emperor of the now reigning family. He was buried at Nicquo, and according to custom related among the Gods, by the name of Gongensama.

In the eighth year, which was the year of Christ 1619, appear'd a very remarkable Comet.

In the tenth year, the Ecclesiastical Emperor was married with great pomp and solemnity to the secular Monarch Fide Tada's daughter.

In the twelfth year Jemitz, Fide Tada's Son, went to Miaco, to pay his duty to the Ecclesiastical Emperor, of whom he obtain'd the title of Sei Dai Seogun.

In the eighteenth year he resign'd the Crown to his daughter. He lived fifty years after his resignation, and died in the ninetieth year of his age, and the eight of the Nengo Tempo, on the eighth day of the eighth month, or late in autumn, when according to my Japanese Author's expression, the Trees had been already stript of their Leaves.

Nio Te, or Seo Te, that is, Madam Mikaddo, or according to others, Fonin, the last Emperor's daughter, came to the Crown in the year of Synmu 2290, of Christ 1630.

*Dai CX.  
SEO TE.*



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The last of her Father's Nengo's was continued during her whole reign.

In the third year of her reign, on the twenty fourth day of the first month, died the secular Monarch Fide Tada. He was after his death deified according to custom, and call'd Teitokuin.

In the fifth year the secular Monarch Ijemitz, Fide Tada's Son and successor, went to the Dai-ri's Court.

In the seventh year, in the tenth month, the Chinese were again suffer'd to come to Japan, on account of their trade, which they had been forbid to do for some time before.

The beginning of that famous rebellion of the Christians at Simabara, in the Province Fisen, falls upon the eleventh month of the eighth year, being the year of Christ 1637.

In the ninth year, in the second month, on the 12th of April 1638, 37000 Christians were put to death on one day. This act of cruelty at once put an end to the rebellion, and a finishing stroke to the total abolition of the Christian Religion in Japan.

In the twelfth year, of Christ 1641, on the fifth day of the eighth month, was born Ijetzna, Father of the now reigning secular Monarch. The same year was a great famine and mortality in Japan, from the beginning of the Spring to the ensuing Harvest.

This Empress reign'd fourteen years, and resign'd the Crown to her younger brother.

*Dai CXI.  
GOKWO-  
MIO.*

GO KWO MIO, commonly Goto Mio, the late Empress's younger brother, succeeded his Sister in the year of Synmu 2303, of Christ 1643, on the seventh day of the ninth month, though he did not take the title of Mikaddo, and full possession of the throne, till the fifth day of the eleventh month.

The Nengo's appointed during his reign were Seofo of four, Kejan of four, and Seoo of three years.

In the third year of his reign, on the twenty third day of the fourth month, the title of Seonai Dai Nagon, was given to the Secular Monarch Ijetzna.

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In the eleventh year, on the twelfth day of the eighth month, a Fire broke out in the Dairi, or Palace of the Ecclesiastical Hereditary Emperor, which consumed great part of it with several neighbouring Temples and other buildings. The same year some young Lads, of twelve to fourteen years of age, were committed to prison on suspicion of having set fire to it, and to several other parts of the City of Miaco.

In the eleventh year, on the sixth day of the seventh month, arriv'd from China, Ingen an eminent Heathen Preacher. The design of his coming over was to convert the people to his Pagan worship, and to unite, if possible, the differing Sects, then flourishing, in the Empire, a task truly hard.

The same year, on the twentieth day of the ninth month, died the Mikaddo, and was buried with great solemnity in the temple of Sen Ousi, on the fifteenth day of the following tenth month.

He was succeeded by his third and younger Brother *Dai CXII*  
SININ, in the year of Synmu 2314, of Christ 1654. *SININ.*

The Nengo's appointed during his reign were, Meiruku, and Bantsi, each of three years, and Seowo, or according to others, Quan Bun, of twelve years, which last was continued to the eleventh year of the reign of his Successor.

Some Authors pretend, that it was in the first year of this Emperor's reign, the Chinese had obtain'd leave to renew their trade to Japan.

In the third year of his reign, (of Christ 1657) on the thirteenth day of the first Month, a dreadful fire broke out at Jedo, the residence of the Secular Monarch, which continued burning with great violence for three days, and laid the greatest part of that noble Capital in ashes. (An Account of this fire hath been given by Mr. Wagenaer, Ambassador of the East India Company to the Emperor of Japan, who was then at Jedo himself, and is inserted in Montanus's memorable Embassies to the Japanese Emperors p. 370.)

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## THE HISTORY OF JAPAN

In the fifth year was first begun the Rakujo, or Pilgrimage to the 33 Quanwon Temples, which was since made by many religious people of both sexes.

In the seventh year, great part of the Ecclesiastical Emperor's residence was again laid in ashes.

In the eighth year, on the first day of the fifth month, happen'd a violent Earthquake, by which a mountain in the Province Oomi, on the river Katzira, sunk down flat even with the ground, without leaving the least foot-step of its having stood there.

He reign'd eight years.

*Dai CXIII.  
KINSEN.*

He was succeeded by his younger Brother KINSEN, or Tei Sen, or with his full title, Kinseokwo Tei, the Emperor Daiseokwo Tei's youngest Son, in the year of Synmu 2323, of Christ 1663.

The last of his Brother's Nengo's was continued during the first ten years of his reign, when he appointed the Nengo Jempo, which subsisted eight years, and was follow'd by the Nengo's Tenwa of three, and Dsiokio of four years.

In the third year of his reign, in the sixth month, a Court of Enquiry was establish'd by special command of the Emperor, in all the cities and villages throughout the Empire. The business of this court is to enquire what religion, belief or sect, each family, or its individual members belong to. This Enquiry is made once every year, tho' not at a certain determined time, but commonly some days, or weeks, after the trampling over the Images of our blessed Saviour, and the Virgin Mary, hath been perform'd in every family, as a convincing proof of their abhorrence to the Christian Religion.

In the fourth year, in the fourth month, the Emperor order'd the Jusja Fuse, a branch of the Fokesiu Sect, to be abolish'd, forbidding all his subjects, ever hereafter, to adhere thereto. The followers of this Sect entertain'd such ridiculous notions of their own purity and holiness, that they thought the very conversation with other People would pollute and profane them.

## THE ECCLESIASTICAL EMPERORS

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In the sixth year, on the first day of the second month, and for forty-five days following, the City of Jedo suffer'd much by fire, which seem'd to have been laid in designedly, and the malicious intent levell'd chiefly at Merchant's ware-houses, and the places where Soldiers were quarter'd.

In the seventh year, there being a great famine in Japan, occasion'd by an excessive drought the year before, the Emperor order'd that from the twentieth day of the first month, for one hundred days successively, boil'd rice should be distributed to the poor, at his own expence, in all parts of the Empire.

In the eighth year, they had very violent storms at Osacca, and in several other maritime Provinces, follow'd by Inundations, and a great mortality among men and beasts.

In the ninth year, in the fourth month, as they were cleaning the river, which runs by Osaua, they took up great quantities of gold and silver, which, in all probability, were sunk there during the late Civil Wars.

In the eleventh year, on the ninth day of the fifth month, a fire broke out at the Dairi's court, which burnt with such fury, that great part of the city of Miaco itself was laid in ashes, and because it unluckily happen'd, that among other buildings several publick granaries were destroy'd by the fire, the Emperor, for the ease and comfort of his Subjects, order'd, that three Koku's of rice should be given, or lent to any family, that stood in need of it, as is done frequently in time of famine.

In the twelfth year, in the second month, a Court of Enquiry was held, by special command of the Emperor, in his Capital of Miaco, when it appear'd, that in the 1850 streets of this city, there were 1050 of the Ten Dai's Religion, 10070 of the sect Singon, 5402 of Fosso, 11016 of Sen, 122044 of Seodo, 9912 of Rit, 81586 of Jocke, 41586 of Nis Fonguans, 80112 of Figas Fonguans, 7406 of Takata Monto, 8306 of Bukwoo, 21080 of Dainembuds, 6073 of the sect of Jammabos, that is in all 405643

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(the Dairi's Court not computed) 182070 of which were males, and 223573 females. (See the latter End of the IXth Chapter of the Vth Book.)

The same year, on the third day of the fourth month, died in the famous Convent Obaku, the above mention'd Chinese Missionary Ingen, in the fourscore and second year of his age. The following months, the growth of the field suffer'd much by rain and hail, whereby a great famine was occasion'd, for which reason the Emperor issued new orders to distribute rice to the poor in the chief Cities.

In the eighteenth year, and the eighth of the Nengo Jenpo, on the eighth day of the fifth month, (1680, on the 24th of June) died the secular Monarch Jjetzna. He was after his death, according to custom, related among the Gods, and call'd Gen Ju in den.

In the nineteenth year, in the fifth month, the pompous Title of Sei Dai Seogun Nai Dai Sin Sioni i ukon-jeno Taiso, was by the Emperor conferr'd on the now reigning secular Monarch Tsinajos, who was a younger brother of Geniuin, and Jjetiru, or Daijoin his third Son.

In the twentieth year, and the second of the Nengo Tenwa (of Christ 1682) there was again a great famine and mortality in Japan, particularly in and about Miaco.

In the twelfth month of the same year, on the 28th day, a Fire broke out at Jedo, which laid the best part of that great City in ashes.

In the twenty first year, which was the third of the Nengo Tenwa, died Tokumatz, the now reigning secular Monarch's only Son and hereditary Prince, for whose death the Empire went into a general mourning, that no musical Instrument was to be touch'd, nor any kind of rejoycings to be made for three years.

The same year, on the fifth day of the twelfth month, the City of Jedo suffer'd again by Fire.

This Emperor reign'd twenty four years, and resign'd the Crown to his Son.



[illegible]

FIG. 73. I., II. The names of the second succession of Deities, express'd in the significant or learned characters. III. The names of some Chinese Emperors of whom mention is made in the First Chapter of the Second Book. IV. The names of all the Ecclesiastical Hereditary Emperors of Japan, from Simmu, who began to reign in the year before Christ 660, to Kinsen who was possess'd of the throne, when Dr. Kaempfer was in Japan. V. The titles of the Ecclesiastical Hereditary Emperor of Japan.

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*Dai CXIV.*  
*KINSEN.*

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KINSEN, or Kinseokwo Tei, hath the same name with his Father, to whom he succeeded in the year of Synmu 2347, of Christ 1687.

In the second year of his reign, he appointed the Nengo Genroku, the fifth year whereof was the year of Christ 1692, when I was in Japan my self, which in the Cyclus of sixty years, bears the name of Midsno Je Sar.

The names of these hundred and fourteen Ecclesiastical hereditary Emperors of Japan, taken out of a Japanese Chronicle, printed in the learned Language of the Chinese, are engrav'd in Fig. 73.

### Chap. VI.

Of the Crown-Generals, and Secular Monarchs, from Joritomo to the Emperor Tsinajos now reigning.

- I.  ORITOMO, the first Crown-General and Secular Monarch, was born under the reign of the LXXVI Dairi, in the year of Christ 1154. He reign'd 20 years.
- II. JORI I JE, Joritomo's Son, reign'd five years.
- III. SANNETOMO, Joritomo's second Son, reign'd seventeen years.
- IV. JORITZNE, a Son of Quan Baku Dooka, reign'd 18 years.
- V. JORI SANE, or Jorissuga, Joritzne's Son, reign'd 8 years.
- VI. MUNE TAKA SINNO, or Soo Son Sinno, a Son of the Ecclesiastical Hereditary Emperor Sagga the second, reign'd 15 years.
- VII. KOREJAS SINNO, Mune Taka's eldest Son, reign'd 24 years.
- VIII. KIUME SINNO, or Sanno Osi, the Ecclesiastical

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- Hereditary Emperor Fikakusa the Second's third Son, reign'd 20 years.
- IX. MORI KUNI SINNO, his Son, reign'd 25 years.
- X. SONUN SINNO, or SONNUM SINNO, Daigo the second's second Son, reign'd 2 years.
- XI. NARI JOSI SINN OO, Daigo the second's fourth Son, reign'd three years.
- XII. TAKA UDSI, a Son of Askago Sannokino Cami Nago Udsi, reign'd 25 years.
- XIII. JOSI JAKI, Takaudsi's third Son, reign'd 10 years.
- XIV. JOSIMITZ, Josi Jaki's Son, reign'd 40 years.
- XV. JOSIMOTSI, Takamitz's Son reign'd 21 years.
- XVI. JOSI KASSU, Josimotsi's Son, reign'd under his Father.
- XVII. JOSI NORI, Josimitz's Son, reign'd 14 years.
- XVIII. JOSIKATZ, Josi Nori's eldest Son, reign'd three years.
- XIX. JOSI MASSA, Josi Nori's second Son, reign'd 49 years.
- XX. JOSINAVO, reign'd under his Father Josimassa.
- XXI. JOSI TANNE, Josinavo's Brother reign'd 18 years.
- XXII. JOSI SYMMI, Josi Tanne's Son, reign'd 14 years.
- XXIII. JOSIFAR, Josi Symmi's Son, reign'd 30 years.
- XXIV. JOSI TIR, Josifar's Son, reign'd 16 years.
- XXV. JOSI TAIRA, or TIRA, Josi Tir's Son, reign'd 4 years.
- XXVI. JOSI AKI, Josi Taira's Son, reign'd 5 years.
- XXVII. NOBBENAGA, or NOBUNAGA, Oridano Dansio Taira's second Son, reign'd 10 years.
- XXVIII. FIDE, NOBU, Nobu Tada's Son, reign'd 3 years.
- XXIX. FIDE JOSI, afterwards call'd Taiko, and

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## THE HISTORY OF JAPAN

Taiko Sama. This celebrated Monarch was a Peasant's Son, and in his younger years Butler to a Nobleman. But by his courage and merit, he rais'd himself to be Emperor of Japan. He reduced all the Provinces of Japan, which were then as yet divided, and govern'd by particular Princes, under his Power and Sovereignty, and became the first absolute Secular Monarch. He was after his death, according to the custom of the country, related among the Gods, and honour'd by the Dairi with the divine title Tojokuni Daimiosin. His temple, where his urn is kept, stands at Miaco, but is at present almost decay'd, the Secular Empire being gone over into another Family.

XXX. FIDE TSUGU, alias Quabacundono, who was the Son of Joo in Iziro, and Taicosama's Nephew, reign'd under his Uncle, tho' but a little while.

XXXI. FIDE JORI, Taicosama's Son, being under age, when his Father died, was by him committed to the care and tuition of Ijejas Sama, one of his favourites and counsellors of state, who oblig'd himself by a solemn oath, sign'd with his own blood, that as soon as the young Prince should come of age, he would quit the regency, and deliver the Empire into his hands. On this condition Jejas his daughter was married to the Hereditary Prince, who enjoy'd the Empire, or at least the title of Emperor, under his tutor and father-in-law fourteen years.

XXXII. JEJASSAMA, otherwise Ongosio, and Daifusama, usurp'd the throne upon Fide Jori his Son-in-law. He granted the Dutch East India Company a free commerce to Japan, in the year of Christ 1611. He was after his death deify'd according to custom, and call'd Gongsama. He lies buried at Niko, near Miaco,

the burial place of this family. He reign'd in all fourteen years, taking in some of his regency. However some authors pretend, that he reign'd but four or five years, on a supposition, that he was seventy years old, when he became possess'd of the throne.

XXXIII. FIDE TADA, Ijeassama's third Son, who was after his death call'd Taitokonni, or Taitokuinsama, renew'd the Priviledges, which his Father granted to the Dutch, in 1616, or 1617. He reign'd eighteen years.

XXXIV. IJETIRUKO, otherwise Ijemitzko, Fidetada's Son, who was after his death call'd Daijoin-sama, or Taijoinsama, reign'd twenty one years.

XXXV. IJETZNAKO, his Son, who was after his death call'd Ginjoinsama, or Genjuinsama, reign'd thirty years, and died on the fourth of June 1680.

XXXVI. TSINAJOSIKO, otherwise Tsijnajosiko, or Tsijnasosama, or with his full tittle, which he very lately obtain'd from the Dairi SEI DAI SEOGUN, NAI DAI SIN I UKONJENO TAI SO, the now reigning Monarch, succeeded his Brother. He was in the 43d year of his age, when I was in Japan (in 1692) and had been 12 or 13 years on the throne.

END OF VOLUME I.





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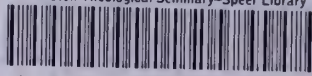






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